The Self-Realisation

BEING THE TRANSLATION OF

ĀTMA-SIDDHI

of

SHRIMAD RĀJCHANDRA



J. L. Jaini M.A., Bar-at-law

PRICE: Rs. 1

THE ATMA-SIDDHI

(or the Self-Realisation)

of

SHRIMAD RAJCHANDRA

[श्रीमद् राजचन्द्रप्रणीत आत्मसिद्धि]

Translated into English
with an introduction
by

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Mahatma Gandhi



"मेरे जीवन पर मुख्यता से श्रीमद् राजचन्द्र की छाप पड़ी है। महात्मा टाल्सटॉय और रस्किन की अपेक्षा भी श्रीमद् राजचन्द्र ने मुझपर गहरा प्रभाव डाला है।"

महात्मा गांधी

(वढ़वाण-जयंती के समय के उद्गार)

"मेरे जीवन पर श्रीमद् राजचन्द्र भाई का एसा स्थायी प्रभाव पड़ा है कि मैं उसका वर्णन नहीं कर सकता। उनके विषय में मेरे गहरे विचार हैं। मैं कितने ही वर्षों से भारत में धार्मिक पुरुष की शोधमें हूँ; परन्तु मैंने एसा धार्मिक पुरुष भारतमें अब तक नहीं देखा जो श्रीमद् राजचन्द्र भाई के साथ प्रतिस्पर्द्धामें खडा हो सके। उनमें ज्ञान, वैराग्य और भक्ति थी; ढोंग, पक्षपात या राग-द्वेष न थे। उनमें एक एसी महती शक्ति थी कि जिसके द्वारा वे प्राप्त हुए प्रसंग का पूर्ण लाभ उठा सकते थे। उनके लेख अंगरेज तत्त्वज्ञानियोंकी अपेक्षा भी विचक्षण, भावनामय और आत्म-दर्शी हैं। **यूरपके तत्त्वज्ञानियोंमें मैं टाल्स्टॉयको पहली श्रेणी का और रस्किन को दूसरी श्रेणी का विद्वान् समझता हूँ; पर श्रीमद् राजचंद्र भाई का अनुभव इन दोनों से भी बढ़ा-चढ़ा था।** इन महापुरुषके जीवनके लेखों को आप अवकाशके समय पढ़ेंगे तो आप पर उनका बहुत अच्छा प्रभाव पड़ेगा। वे प्रायः कहा करते थे कि मैं किसी बाड़े का नहीं हूँ; और न किसी बाड़े में रहना ही चाहता हूं। ये सब तो उपधर्म-मर्यादित-हैं और धर्म तो असीम है कि जिसकी व्याख्या ही नहीं हो सकती। वे अपने जवाहरात के धंधेसे विरक्त होते हि तुरंत पुस्तक हाथ में लेते। **यदि उनकी इच्छा होती तो उनमें ऐसी शक्ति थी कि वे एक अच्छे प्रतिभाशाली बैरिस्टर, जज या वाइसराय हो सकते।** यह अतिशयोक्ति नहीं; किन्तु मेरे मन पर उनकी छाप है। इनकी विचक्षणता दूसरे पर अपनी छाप लगा देती थी।"

महात्मा गाँधी।

(सभापतिकी हैसियत से अहमदाबाद की
'राजचंद्र-जयंती' के समय के उद्गार)

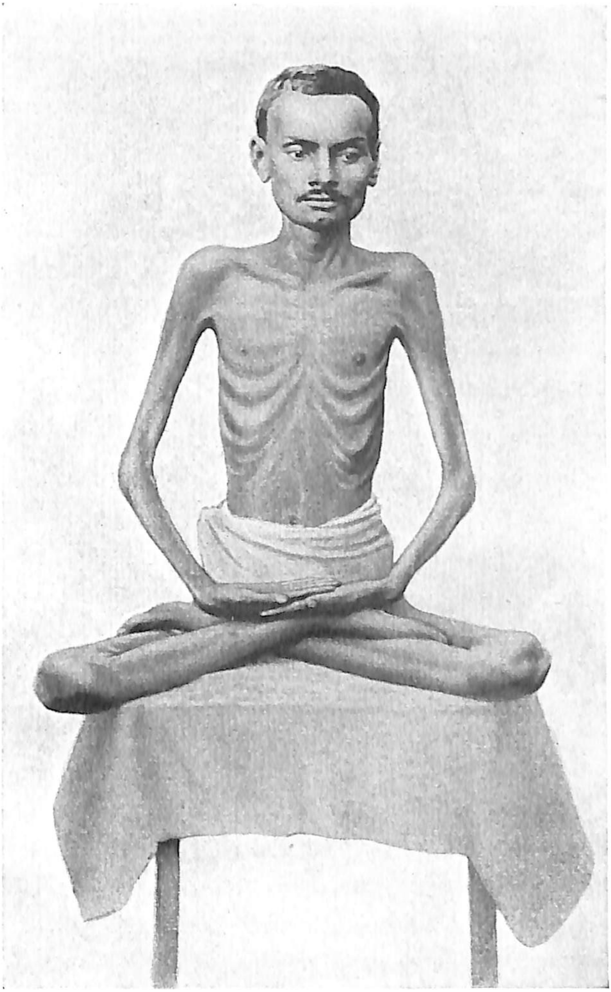
आभार

परम कृपालुदेव
श्रीमद् राजचन्द्र प्रणीत 'आत्म–सिद्धि' का
यह अंग्रेजी अनुवाद प्रकाशित करनेकी
अनुमति प्रदान करनेके लिए हम
जे. एल. जैनी ट्रस्ट, इन्दौर के
बहुत आभारी हैं।

–प्रकाशक

FOREWORD.

Srimad Rajchandra was a very great soul. His Religion was Peace and Compassion. His consciousness was Universal. It embraced Time in its Eternity, Space in its Infinity, and Soul and Matter in their never-ceasing modifications in Rest and Motion. This Poet-Jeweller (for Rajchandra was a Kavi and also a dealer in Jewels) realised and idealised the 3 great Human Jewels of Firm Faith, True Knowledge, and Pure Conduct. His compassion compelled him to share his spiritual achievements with his weaker sisters and brethren. This he did in *Atma Siddhi,* or self-realisation. The Passions and Emotions, the Hopes and Despair, the Love and Hatred, the Tears and Smiles, are the same for all men and women and in all ages. They brighten and break the Human heart equally in all latitudes and in all periods of history. They weave the chequered garment of Sin and Sorrow, Virtue and Vice, Frailty and Folly which clothe our weak and erring sisters and brothers everywhere. Consciousness is unkillable. When we err, it smites us. Under its whip hope deserts us. Our doom faces us sternly and we seem lost



श्रीमद् राजचन्द्र

जन्म स्थान—ववाणीया
वि० सं० १६२४
कार्तिक शुक्ल १५

देहोत्सर्ग —राजकोट
वि० सं० १६५७
चैत्र कृष्ण ५

not only for now, *but for ever*. Thus our own sin seems to claim us for infinity. But this is wrong. The law of Cause and Effect is inexorable but scrupulously just. One sin merits only one punishment. Neither more nor less. So there is room for repentence and reform. Theology terms it Grace and Forgiveness. But Rationalism calls it the triumph of enlightened altruism over an erroneous yielding to narrow and selfish temptation. It is useful to make this clear to encourage the drooping heart of the sinner; to point out to the ever-burning fire of Hope and Faith and Goodwill; to set the weary and distressed pilgrim once more on the path to God. This is what self-realisation aims at doing.

The text is slightly, only slightly, technical. But in the notes I have tried to give the cosmopolitan spirit in which, I believe, Rajchandra conceived the verses.

I am sure that carefully read, the small book will be a sure guide and solace to many and many a sore-footed man and woman on the rough road of life.

HIGH COURT,
INDORE,
January, 1923.

J. L. JAINI.

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ATMA–SIDDHI

or

SELF-REALISATION

I

Introductory

Author's Life–Srimat Raj Chandra, Poet, of a hundred simultaneous functionings of the mind was born in 1868 at Vavania. From early boyhood Raj Chandra was brilliant and attracted attention by his prodigious memory, and poetic power.

At the age of 19, he came to Bombay and after four or five years became a jeweller. He was very successful and needless to add, perfectly scrupulous in a most unscrupulously money–making world.

But all the same his whole mind was constantly turned inwards to his soul. Hence the several books which he produced. For example:—

Atma–Siddhi was written in 1895–6 at Nadiad in Gujerat. After a short time but having lived a true and useful life, he passed away at the very young age of 32 in 1901.

II

Motive of the Book

The motive of the book is given in verse 3. Love is the most Universal religion. Sacrifice and self-forgetfulness are its features. Ready straight-forwardness is its never-failing sign. Compassion, Daya, Ahimsa are merely the religious paraphrase of this divinest power in the human breast. This is the fire which burnt Moses into a prophet; this, the thrill which surged up in the pure heart of Christ and welled forth from him as Faith, Hope, Love and Charity; this, the voice which sent Mahomed into founding Mahomedanism; this, the motive power which made Buddha bless the world with his wheel, and Mahavira make all Humanity for ever grateful for giving it the most lucid, scientific, unmisunderstandable doctrine of right belief, right knowledge and right conduct. The same spark scintillated in Raj Chandra and impelled him to call to right Faith and pure life, a nation and a world which wallowed, and beast-like almost gloried, in a doubtful, perverse, ignorant loose, wrong belief, and shameless, unrestrained, vowless, foolish un–souled, material,

muddy earthy lives. He exposed and condemned at once the smatterers of dry theology, and the pursuers of mere religious rites. One set knew the right and yet the wrong pursued; the other took the chaff for the grain or hugged a lifeless mummy as a living deity of purity and power. It is to save these mere ritualists and devotees of barren knowledge from themselves, and the world from their hell-wards-taking example and precept, that Compassion impelled Raj Chandra to lay bare the almost *entirely hidden* path of Truth for the lonely seeker after Truth. In Atma-Siddhi, the Ideal self-pursuit, self-realisation, self-absorption, is emphasised. Its beauty is chiselled out of the rock of Deluded, Passionate, careless wrong belief. Wherever Raj Chandra got it, he had a clear, lucid visible knowledge of the Truth about the pure Soul *e.g.* verse 98 is of classic cut and clearness.

The plan of the book :–The book consists of 142 verses, divided into 8 parts as follows :–

Part	Verse	
I	1–8	It introduces the subject by laying down the necessity of self-knowledge, the scarcity of the way to it, and the causes which prevent its attainment.

Part	Verse	
II	9–13	The necessity of a true Teacher and his qualities. He must be obeyed.
III	14–22	Duties of a true Pupil. He must be a Soul-seeker. He must give up vanity, bias for the caste or creed, of his birth, if, and in so far as, it is not right.
IV	23–33	The characteristics of a vain, untrue pupil, who seeks to gratify his own vanity and whims.
V	34–41	Characteristics of a true pupil.
VI	42–118	42. Introduces the 6 Propositions.

43. Gives the 6 Propositions.

1. The Soul is.
2. The Soul is Eternal.
3. The Soul (in its embodied condition) is the doer of Karmas.
4. The Soul (in its embodied condition) is the enjoyer of the fruits of Karmas.
5. The Soul can gain Liberation.
6. There is means of Liberation.

44. Introduces the 6 Propositions severally.
45–48. Pupil doubts the existence of the Soul.
49–58. True Teacher removes the doubt.
59–61. Pupil doubts the Eternity of the Soul.

Part	Verse	
	62–70.	True Teacher removes the doubt.
	71–73.	Pupil doubts that the Soul does Karmas.
	74–78.	True Teacher removes the doubt.
	79–81.	Pupil doubts that the Soul enjoys the fruits of Karmas.
	82–86.	True Teacher removes the doubt.
	87–88.	Pupil doubts that there is Liberation.
	89–91.	True Teacher removes the doubt.
	92–96.	Pupil doubts that there is means of Liberation.
	97–118.	True Teacher removes the doubt.
VII	119–127.	Pupil's joy.
VIII	128–142.	Conclusion.

III

The Thesis in Brief

Self-realisation implies that there is a SELF which is unrealised and which can and ought to be realised. The SELF is the soul, the everlasting ego. Its being unrealised means that it is hampered and deluded by the Karmas which it does and the fruits of which it experiences. The doing is by choice; the experiencing is by compulsion. The realisation of the Soul is Liberation. It is possible. There are means of it, and it is a duty to try to realise it. Thus we get the following 6 propositions :—

1. The Soul is.
2. The Soul is eternal.
3. The Soul is the doer of Actions.
4. The Soul enjoys the fruit of Karmas.
5. There is liberation.
6. There is means of liberation.

Now we proceed to consider the propositions one by one.

1. The Soul is.

The first proposition is of the greatest importance; as it is also of the utmost metaphysical difficulty. It is obvious, because the Soul and none else is the knower and in any form of knowledge of the Soul, the soul itself is both the subject and object of conation and knowledge. Nor is there any figure or analogy known to us which is parallel enough to illustrate or elucidate it. One of the nearest is that of the eye which is the sole seer and which sees everything else and also itself. But there it ends; for, the soul sees itself by itself; but the eye sees itself through something else, *e.g.*, a glass or another person's eye. However, if a man wants to know the truth and not merely to gratify his vanity by seeming to win in an intellectual contest, the old eternal path of self-knowledge is still open to man, although it is very rare to see and very arduous to follow.

The most universal and elementary way of approaching the problem is to observe and recognise the obvious fact, that there are two distinct kinds of substances in the world. One kind are living and the other are non-living. The men and women, cows, horses, dogs, doves,

bees, butterflies, etc. etc. are living; bricks, chairs, tables, spoons, mats, walls, nails etc. etc. are non-living. There can be no doubt or question that the first, or the living class, is entirely different from the second, or the non-living class. In other words, there is possession of life by one; but not by the other. This fact of *life* is only one index of what we mean by soul, as will be seen later. Here we may as well see what we mean by living and non-living. By Life we mean Vitality. By a living substance, we mean that which has Vitality. There are 10 distinct kinds of Vitalities. They can only be found where there is a soul, and they can never be found in a non-soul. These are (1) The faculty or sense of (i) touch, (ii) taste, (iii) smell, (iv) sight and (v) hearing; (2) the power of (i) body, (ii) speech and (iii) mind; (3) the phenomenon of respiration; and (4) The continuity of Vitality, or the power of remaining vital for and up to a certain time. Thus there are four main and in all 10 kinds of Vitalities. All the four must be present in every living being, however low in the scale of being *e. g.,* the tiniest, lowest *amoeba* has the sense of touch, the power of body by which it moves, the respiration and its life-period. As

we ascend the scale of beings, the vitalities grow till we reach the 5–sensed man with all the 5 senses; the 3 powers of body, speech and mind; respiration; and his age-period.

The slightest mental application and observation will show that these 10 vitalities are present in the Living, but absent in the Non-Living.

My first point is that Life is a form of Soul. Where we see life, we see soul. But life is not identical with soul. Life is only a mark of the soul. The soul has many more characteristics besides life. A few more I shall consider here.

The most casual observer will note that the Living have the faculty of Attention and not the non-living. The Living can attend to a thing, the non-living cannot. A dog can move his ears and blink his half-closed eyes to show that he is Attentive, whether there is a sound or not. Not so the brick or hay next to the dog. The brick or hay is dead, lifeless. The dog is living, has Attention. This Attention is merely a direction of consciousness, which is the most important and essential characteristic of the Soul. I purposely did not emphasise it first, as it can be

manifested and recognised only by means of the other phenomena, which are considered here.

This attention may precede Conation or Knowledge. Thus it is of 2 kinds. This Attention is another great feature of the Soul. A Soul-seeker will observe life and attention; and in the presence of these he will read the presence of the Soul.

The next great point in the Soul is knowledge. In most cases, our knowledge comes in to us by means of the 5 senses and the mind. These are the 6 vitalities as above. The product of their functioning is to stir the knowing faculty of Consciousness. This is knowledge. The Living has it, but not the non-living. Knowledge, as said above, is always preceded by knowledge-attention and that by Conation, including Conation-attention. Thus the phsychologist-metaphysician will follow the soul in the outward direction and follow consciousness into conation-attention, conation, knowledge-attention and knowledge.

For the present these 3 must suffice. He who wants to find the Soul, will find it behind the threefold observation of Vitality, Attention and Conation-knowledge.

Now let us take up some objections raised by Mr. Uttamchand M. Doshi who kindly compared my English translation with the Gujerati original of Srimat Raj Chandra.

Doubt 1. One cannot have doubt of one's own existence, yet the soul has doubt of its own existence. Therefore there is no soul.

The very wording implies the existence of the soul. But the spirit of the doubt is deeper. It may mean two things: (1) Doubt destroys or negatives the existence of the thing doubted. (2) The soul being the knower must never doubt its own knowing or its own existence.

(1) Doubt is subjective; the thing doubted is objective. This subjective feeling cannot affect the existence of the object doubted. As you are reading this book. You may doubt the existence of the book; your doubt may be perfectly sincere,even reasoned and ascertained, still the book will exist. The doubt is an error of judgement, but obviously it cannot affect the existence of the object doubted.

(2) Here a slight and very old fallacy is involved. The question forgets that doubting means thinking and thinking implies a thinker or knower. This doubt itself establishes a

doubter, thinker or knower and that is the soul. This was treated classically by Rene Descartes in his famous "Cogito, ergo sum", I think, therefore I am.

Doubt 2. What we call soul may really be a result of combination of matter of various kinds ?

This is partly true. For the body, the senses, the speech, and the mind also are matter of various grades of fineness. But yet the phenomena of consciousness, attention, and knowledge are entirely immaterial. Matter cannot explain them. No one can ever achieve them by means of matter. Thus both positive and negative considerations remove this doubt easily.

II. The Soul is Eternal.

This is strictly true only of the Liberated soul, the Siddha. It is true of the embodied, mundane (Samsari) soul also in the sense that it is unkillable and remains the same throughout its journey to the end, if there is an end of the cycle of worldly existences for it.

Two considerations establish this. As you sow, so you reap. Every cause expends itself fully in its appropriate effect. Every act, every

word, every thought, which sets vibrating our body, speech or mind bears its proper consequence. Every Karma bears fruit. Now it is obvious to the most shallow thinker that all results which we see in anyone's life are not the fruits of his Karmas in this life; for we see some good men in troubles and some evil-doers prosperous. Therefore this seemingly contradictory condition must be due to Karmas in the past, *i.e.,* in a previous incarnation. All sense of justice and proportion compels us to believe that the doer of the act and the experiencer of the fruit of the act must be the same. That is, the soul has continued from a former into this incarnation, and similarly from body to body. In other words, the soul is the same. As there is no necessity for thinking of the disappearance of this soul at any time from any cause, we conclude that the soul is eternal.

Another consideration is slightly artistic, not so logically compelling conviction, but showing how the belief is supported by all that is refined, beautiful and ennobling in life. The nobleness of life is pure and high-aimed living. But the best of our ideals obviously cannot be realised in this life. It is inartistic to think that all the enthusiasm and endeavour

for these ideals is a wasteful whim, or fleeting fancy. The aesthetic sense suggests that we carry on our good motives and instincts from birth to birth, till going on from higher to still higher and higher point of view and action we achieve the highest ideal of the Soul.

Mr. Uttamchand's doubt : If the soul is eternal it must remember its past incarnation.

(1) Memory is an aspect of knowledge, which is a peculiar attribute of the Soul. If all the knowledge is available to the soul, it can remember all its own and everyone else's past as well as see into its own and all other's future. But this knowledge is obscured by the Karmic matter of passion, sins, sorrows, frailties, and follies of the worldly soul. Our delusion-tossed, passion-saturated humanity vibrates day and night ceaselessly in a vicious whirl of ignorance and error. This, instead of removing or thinning the knowledge-obscuring veil, fixes it and thickens it still more.

(2) We forget most things of our babyhood, childhood, and of boyhood and youth and manhood also in old age. What wonder, if we forget matters of our past lives?

(3) From incarnation to incarnation the soul takes on with it only its sheath of Karmas

and its magnetic or electric double, called the Karmana and Taijasa bodies. Its other body it leaves behind to dissolution. Thus the knowledge relating to this other body of flesh may be submerged in a lower sub-consciousness of the soul. The knowledge of the Karmas of our past lives is seen in us in our particular instincts and attitudes for good or bad kinds of thoughts, feelings and actions in this life.

III. The Soul is the Doer of Actions.

All living is a continuous series of actions by our body, speech or mind. Who does this action? Who is the responsible agent for these? The possible answer can take three forms: (1) Some one beyond us, (2) Ourselves *i.e.* the body, (3) Overselves *i. e.* the Soul.

(1) Obviously all our deeds and misdeeds cannot be due to others, human or superhuman beings.

(2) The body alone cannot be the doer. Responsibility cannot be attached to it. The analogy of Criminal Law can be extended here. None is guilty, unless he has a guilty mind. *Actus non facit reum nisi mens sit rea.* Even a dog in the roadway knows when you

kick him out of sport and when out of vicious anger. Indeed, the point need not be laboured, as everyone feels that the body is merely an instrument to make manifest our conscious volition, which constitutes that part of our actions, where responsibility lies. Now this volition is a function of our inner intelligence, of our faculty of discrimination between right and wrong, good and bad, between what we ought and what we ought not to do. This intelligence, discrimination, or consciousness is the Soul.

Mr. Uttamchand's doubt 1. It is Soul's nature to do Karmas, otherwise why it did the first Karma ? So it began doing the Karma, has continued to do so and shall go on for ever.

This is quite true of the soul embodied in the Karmic matter. This Karmic matter becomes the cause of vibrations in our body, speech and mind. This vibration awakens a sympathetic movement in similarly-tuned matter round us, attracts it to flow into us and reinforce the matter with which the soul is already bound. Thus the weaving of the worldly wonder of Karma goes on and the deluded vibrating soul is enmeshed in the net

of Samsara. Thus it is the nature of the embodied soul to do Karmas and to go on doing them for ever. Evidently this casts no doubt on the agency of Karmas by the soul.

Perhaps the doubt is like this, when it is the nature of the soul to do so, no responsibility can be attached to it. If so, the answer is: There are good and bad actions certainly. Everyone recognises that. Discrimination between them is a function of knowledge *i.e.* of the soul. It can know, distinguish, and choose, therefore it is responsible.

IV. The Soul Enjoys the Fruit of Karmas.

The credit or discredit of an act goes to the responsible agent. Therefore it follows logically that the soul experiences the effects of the acts which it does.

This is obvious also from the every-day experience of all. In misfortune even a materialist cries: 'What have I done to deserve this!

V. There is Liberation.

This follows from the very idea of an existing soul. For soul is found to be with matter or Karmas in our everyday life and observation. We have seen under I. THE

SOUL IS, that the soul is entirely different from matter. Our idea of pure soul shall be merely an idea, corresponding to no reality if there can be no pure soul, *i.e.*, one entirely free from the dirt of Karmic matter. This shows that the soul can be pure. That is, there can be Liberation.

As a fact the whole controversy centres round the first proposition. As soon as it is clear, that *there is a soul* and these are its qualities, then the rest of the propositions follow easy enough.

Doubt 1. If the means of the Liberation is the undoing of Karmas, it is natural that the soul shall never be free from the Karmas.

This is true only of the soul not free from Karmas, *i.e.,* of the soul embodied in Karmic matter. It is the nature of the soul in this mixed condition to do Karmas. Otherwise the pure soul does no Karmas. It is absorbed in its own eternal Qualities.

Doubt 2. That which has a beginning must have an end: and that which has no beginning, has no end. So Karmas from being attached to the soul from ever must remain with it for ever. And if Liberation has a beginning, it must have an end also.

The two universal propositions in the doubt are untenable, *e.g.*, the growth of a moustache has a beginning, but no end necessarily. The Universe seemingly has no beginning, for no authentic date or time of its beginning can be given, and yet all systems of thought and religion predicate some sort of end for it. Anyhow neither Inductive nor Deductive Logic can stand surety for the truth of the two sweeping generalisations upon which the doubt is based.

Yet we can give a little more thought to their particular application here.

"The soul's Union with Karmas is without a beginning, therefore it has no end." According to Jaina sacred books, it is true of some souls, the unliberable or Abhavya souls. Such souls will remain embodied in Samsara for ever. They may and will reach up to the end of the Universe, will enjoy all but Omniscience and Omnipotence, but theirs is not to cross into the beyond-Universe into Nirvana. This doctrine causes difficulty to many students of Jainism, but really it is not devoid of some logical force. For the Samsara is eternal and must go on. Therefore some souls there must always be in it. Of these some must always

go up to Liberation. Others must for ever remain here below, reaching almost God-hood, but never quite attaining it.

"Liberation has a beginning and an end therefore also,"–Liberation means Perfection, *i.e.,* Perfect knowledge and Perfect Power. The Liberated soul can be neither ignorant nor weak. Therefore once free it is always free from Karmas.

In fine, beginning and an end are not necessarily correlative. They do not imply and connote each other. There are things which have a beginning and no end, *e.g.,* our moustache, a woman's breast etc., have a beginning but no end. Death is no end, for the status quo ante is not restored. Things which have no beginning, but an end may be exemplified by the whiteness of milk, which has no beginning but may be destroyed by pouring a glass of milk in a ton of red colour.

Doubt 3. Liberation means giving up desires, but the desire of getting liberation also means non-Liberation. Therefore there can be no Liberation.

It is true Liberation means the cessation of all desires. Desire implies imperfection.

We wish to have only what we have not got. In Perfection the soul has everything, Omniscience, Omnipotence, Omnibeatitude. It requires nothing then. The desire of Liberation also is left behind sometime before Liberation is gained. The desire is up to the 10th Spiritual stage. After that in the 11th, 12th, 13th and 14th, there is no trace of this desire for Perfection also. And Liberation is at the end of the 14th stage. (For the 14 stages reference may be made to Jaina Books, specially *Gommata Sara Jiva Kanda,* and for a very brief account to *Outlines of Jainism* pp. 48–52).

VI. There is Means of Liberation.

Souls can be free. Souls have been free as those of Lords Adinath, Neminath, Parsvanath and Mahavira, and of many others. The inner vision, the spiritual experience, the enthusiasm of benefiting humanity without any selfish motive of any kind, have been common to them. Love and service have been the eyes of these glorious Pilgrims; Passionlessness, the preparation; and Self-realisation, their common goal. The words always differed, as also the parentage and countries of these Enlightened Souls; but the goal and the path were the same.

Rituals differed, so did also the teachings in their language, arrangement, contents and veiw-points. But the mere ritualists as also the upholders of barren knowledge miss the truth. The ritual is merely the external garb. The word of the book is a half revelation of an unrevealable reality. The spirit of all Religions is the same. Sin flows into us through wrong belief, vowlessness, carelessness, passions and the activity of the body, speech and mind. The determination not to hurt any living being, not to lie, not to steal, not to be unchaste, not to be engrossed in worldly objects; to be careful as to our actions, speech and thought, to curb our passions, to sow and nourish the habits of forgiveness, humility, straightforwardness etc., to bear our troubles with fortitude, equanimity and even cheerfulness: this is the obvious mode of counteracting the inflow and bondage of sin.

Right Belief ripening into Right Knowledge, and, as given above, still further into Right Conduct is the sure and only and eternal means of Liberation.

Finally the means is the goal also. Liberation or self-realisation is attained only when

the holy Trinity of Right Belief, Right Knowledge and Right Conduct merges into the Eternal Unity of Self-Absorption, by Right Belief ripening into Right Knowledge and conduct, by Right Knowledge becoming the basis of Right Belief and conduct, and by Right conduct becoming the bright gold guarantee of the genuineness and prefection of Right Belief and Right Knowledge.

There is nothing peculiar in the above Jaina doctrine. My Mahomadan brethren insist upon علم و عمل *i. e.,* knowledge and conduct, as the signs of (ایمان) true Faith or Belief. My Christian friends are famous for their emphasising Faith in Christ as the visible revelation of the Trinity, to which all Hope, Love and Charity lead. Religions and schools of Philosophy are the many maps and charts of the land of Love, Right, Beauty, Joy, and Truth. The path is the same. Maps are guides only. To reach the end of the journey the soul alone has to gird up its loins and march patiently along, with the trident of Right-Belief-Knowledge-Conduct in hand. When it reaches the goal, it finds itself. The king returns to his Kingdom and achieves the Infinite Quaternary of Infinite Conation, Infinite Knowledge, Infinite Power, and Infinite Bliss. This is Self-realisation.

ATMA - SIDDHI

(Self–Realisation)

श्री आत्म – सिद्धि

1.

Soul–Knowledge is Necessary for Happiness.

जे स्वरूप समज्या विना, पाम्यो दुःख अनंत ।
समजाव्युं ते पद नमुं, श्री सद्गुरु भगवंत ॥ १ ॥

यत्स्वरूपमविज्ञाय प्राप्तं दुःखमनन्तकम् ।
तत्पदं ज्ञापितं येन तस्मै सद्गुरवे नमः ॥ १ ॥

I bow to the feet of the Holy True Teacher, the Adored (Jina), who explained the real nature of the Soul without understanding which, I suffered infinite misery.

Commentary.–It is evident to all thinking minds, that the whole Universe falls into the two Categories : Living and Non–living. The argument here and hereafter is addressed to all, even to those, who do not believe in the soul, because Life and Lifelessness are recognised by all. The most advanced science is peering with persistent and anxiously devoted vision, into the mystery and genesis of life. Even the doubt of Descartes led him to argue : I doubt, that is, I think, therefore I exist : *Cogito*, *ergo sum*. Thus the existence, not

only of life, but even of the Ego, the living Soul, may be said to be universally acceptable. Indeed, with just a little care and attention, it can be easily verified by anyone, anywhere. It is this great principle, Life or the Soul, which in all ages has claimed and enchanted the deepest and the sublimest feeling, thought and action of mankind. The great Philosopher has summed up the fact in the aphorism *Gnothe seauton :* Know Thyself.

This is a far-reaching precept. It embraces the Self and Non-self, Soul and the Non-soul, the living and the Non-living. Its horizon is wide and eternal as the Universe. Omniscience is its scope. Its subject-matter includes all the substances with all their infinity of qualities and conditions, of attributes and modifications. Knowledge is Power. Knowledge is diagnosis and cure also. It is the only perennial cure and never-failing remedy to the infinite ills of life. All mankind is weltering in the chaos of pain and misery. Wealth, power, beauty, art, religion, caste, creed, politics all fail to fill the heart of men and women. All fail to drive away the ever present and universal misery of Living beings. All the great prophets, reformers

and teachers rose in the world simply to deal with this problem of evil and pain. Knowledge by laying bare before us, the very heart of things, the essential nature of substances as they are and persist through changes of qualities and modifications, explains to us the cause and character of this misery. Knowledge at the same time shows us the remedy. So, it is both a guide and a cure. There have been souls, who had this perfect knowledge of the Living and the non-Living. Their lives show us the path which leads us out of the turmoil of worldly sufferings into the path of self-culture, self-realisation, and self-absorption.

2.

Self-Knowledge is Rare.

वर्त्तमान आ कालमां, मोक्षमार्ग बहु लोप।
विचारवा आत्मार्थीने, भाख्यो अत्र अगोप्य ॥ २ ॥

वर्तमाने कलौ प्रायो मोक्षमार्गस्य लुप्तता।
सोऽत्राऽतो भाष्यते स्पष्टमात्मार्थिनां विचारणे ॥ २ ॥

In the present time, the path of liberation, has mostly disappeared. For the contemplation of seekers after the Soul (*i.e.,* aspirants for self-relation), I have spoken of it here expressly

(*i.e.,* without any secret or mystery) in the form of a dialogue between the True Teacher and the Pupil.

Commentary.—In the Universe, there are infinite Worlds. Whatever may be-true of the others, but on our known Earth in the present time perfect liberation from pain and worldly entanglements is unobtainable by men and women. Yet the path is there and must be known. Steady and patient tracing of it, however slow, brings us surely nearer and nearer to the goal of God-hood, self-culture and self-realisation.

3.

Mere Ritual and Knowledge are both Inadequate and Illusory.

कोइ क्रियाज़ड थइ रह्या, शुष्क ज्ञानमां कोइ ।
माने मारग मोक्षनो, करुणा उपजे जोइ ॥ ३ ॥

केचित् क्रियाजडा जाताः केचिद् ज्ञानजडा जनाः ।
मन्वते मोक्षमार्गं त दृष्ट्वाऽनुकम्पते मनः ॥ ३ ॥

I feel compassion that some are stuck up in (mere) lifeless ritual (forms only), others in barren knowledge, believing (it) to be the path of liberation.

Commentary.—All religions have a speculative aspect giving their Theology and philosophy, and a practical aspect giving their Ethics and ritual. The learned theologians being absorbed in metaphysics and theology of their religion, think that they are on the path of liberation.

The priests and philistines of religion emphasise and scrupulously enforce the commandments of Ethics and Ritual; and think that this ensures progress on the path of freedom. But they are both deluded. Mere knowledge of all the theologies and other ologies of the world can never purify or liberate the soul. Nor can any amount of worship, offerings, devotion, charity merely as such do so. The true path to freedom is marked by the growth of compassion. Loving sympathy with the needs of our fellow-beings is essential. Verily, Ruth holds the inmost heart of Truth. A limitless and spontaneous instinctive outflow of love, in the troubles and for the service of our fellow-beings is the essential condition and test of all spiritual progress.

4.

External Ritual is Insufficient.

बाह्यक्रियामां राचता, अंतर्भेद न कांइ ।
ज्ञानमार्ग निषेधता, तेह क्रियाजड आंहि ॥ ४ ॥

बाह्यक्रियासमासक्ता विवेकविकला नराः ।
ज्ञानमार्गं निषेधन्तस्तेऽत्र क्रियाजडा मताः ॥ ४ ॥

Engrossed in external ritual, with no inner discrimination, nullifying (by ignoring the full value of) the path of wisdom, such indeed are stock-and-stones-ritualists (merely).

SELF-KNOWLEDGE IS NECESSARY.

5.

Barren knowledge is only Lipdeep.

बंध, मोक्ष छे कल्पना, भाखे वाणीमांहि ।
वर्ते मोहावेशमां, शुष्कज्ञानी ते आंहि ॥ ५ ॥

'कल्पितौ बन्ध-मोक्षौ स्तः' इति वाग् यस्य केवलम् ।
चरितं मोहनापूर्णं तेऽत्र ज्ञानजडा जनाः ॥ ५ ॥

"Bondage and liberation are illusory," so they speak in words, but their life is full of delusion, such indeed are the men of barren knowledge.

Commentary.-From the absolute and purest point of view of reality, the soul in its eternal

enjoyment of infinite Conation, knowledge, power and bliss, is the only truth, and from this viewpoint bondage and liberation from the bondage of Karmas may be said to be an illusion, as our Vedantist brethren hold. But we are all in the world, and are all embodied compounds of soul and sin. So long as we are in this imperfect condition, our enthusing that bondage and liberation are mere ideas, is dangerous verbiage, and our own lives, full of delusion and attachment to passions, etc., etc., belie our big bombast.

6.

Knowledge and Rites are both Necessary for Liberation.

वैराग्यादि सफल तो, जो सह आतमज्ञान ।
तेमज आतमज्ञाननी, प्राप्तितणां निदान ॥ ६ ॥

वैराग्यादि तदाऽवन्ध्यं यद्यात्मज्ञानयोगयुक् ।
तथैव हेतुस्तच्चैव विवेकज्ञानप्राप्तये ॥ ६ ॥

Non-attachment (renunciation, compassion) etc. are fruitful only when accompanied by soul-knowledge. And otherwise they are the means of attaining self-knowledge only.

Commentary :–If the external rites are followed by a soul–knower, he reaches *liberation*. Others gain soul-knowledge by

these practices of renunciation of the world, retiring into forests, preaching the religion of non-injury etc., etc.

7.

Apparent adoption of rites is futile.

त्याग, विराग न चित्तमां, थाय न तेने ज्ञान ।
अटके त्याग विरागमां, तो भूले निजभान ॥ ७ ॥

यस्य चित्ते न त्यागादि न हि स ज्ञानवान् भवेत् ।
ये तु त्यागादिसंसक्ता निजतां विस्मरन्ति ते ॥ ७ ॥

To him (who has) no renunciation, non-attachment (etc.) in his heart, (there, can) never come self-knowledge. (If he) stops at (merely external) renunciation, non-attachment (etc., etc., he) forgets his self-ideal.

Commentary :—Unless the man's heart is filled with spontaneous abandonment of sense-pleasures and their long and infinite progeny, the innumerable entanglements in the pursuit of worldly success and pleasures, he cannot obtain self-knowledge by mere external pursuit of pious life. Here the first half verse relates to true and inner renunciation etc. These are essential to liberation. The last half relates to false or merely external renunciation, which is not enough. To be satisfied with this only is foolish and means forgetfulness of the real object of gaining soul-knowledge.

8.

True Seeker After Soul.

ज्यां ज्यां जे जे योग्य छे, तहां समजवूं तेह ।
त्यां त्यां ते ते आचरे, आत्मार्थी जन एह ॥ ८ ॥

यद् यत्र वर्तते योग्यं तद् ज्ञेयं तत्र योगतः ।
तत् तथैव समाचर्यमेतदात्मार्थिलक्षणम् ॥ ८ ॥

Wherever and whatever is fit (worthy of adoption) he understands it and he also practises it. Such is the person who seeks (or pursues) the soul.

Commentary :–The wise seeker after soul adopts and practises renunciation, non-attachment etc., etc., wherever it is fit to be practised. That is, he lays the right degree and kind of emphasis on the external modes of acquiring self-knowledge and on the self-knowledge itself.

Srimat Rajchandra lays stress upon the futility of mere external rites and also of mere barren knowledge (see verse 3 above).

9.

True Teacher is Essential.

सेवे सद्गुरुचरणने, त्यागी दइ निजपक्ष ।
पामे ते परमार्थने, निजपदनो ले लक्ष ॥ ९ ॥

यः श्रयेत् सद्गुरोः पादान् स्वाग्रहत्यागपूर्वकम् ।
प्राप्नुयात् परमं तत्त्वं जानीयाद् निजतां ध्रुवम् ॥ ९ ॥

(He who) giving up his individual theories (whims, delusion, etc.) serves the feet of the true Teacher, finds his ideal and attains self-realisation.

10.

Qualities of the True Teacher.

आत्मज्ञान, समदर्शिता, विचरे उदयप्रयोग ।
अपूर्ववाणी परमश्रुत, सद्गुरुलक्षण योग्य ॥ १० ॥

आत्मज्ञानी समानेक्षी उदयाद् गतियोगवान् ।
अपूर्ववक्ता सद्ज्ञानी सद्गुरुरेष उच्यते ॥ १० ॥

These are the admirable qualities of the True Teacher: knowledge of the soul; equanimous feeling (at the contradictory pairs of the world, *i.e.,* pain or pleasure, censure or praise, loss or gain, etc., etc.); worldly life due only to the operation (of past Karmas *i.e.,* not due to any present attachment to or any hatred of good or bad surroundings or circumstances); unique speech (*i.e.,* speech distinguished by sweetness, truth, inner conviction, beauty and authority); knowledge of the highest scriptures (*i. e.* all the schools of philosophy).

11.

Living True Teacher is Better.

प्रत्यक्षसद्गुरु सम नहीं, परोक्ष जिनउपकार ।
एवो लक्ष थया विना, उगे न आत्मविचार ॥ ११ ॥

प्रत्यक्षसद्गुरुतुल्या परोक्षोपकृतिर्न हि ।
अकृत्वैतादृशं लक्ष्यं नोद्गच्छेदात्मचारणम् ॥ ११ ॥

There is none like the visible (living) true teacher, and like the utility of the Victor (Tirthamkara who is) invisible. Without attending to this, self-contemplation does not arise.

Commentary :—A living teacher however low compared with the Arhant, is necessary to guide the seeker after truth. Also the word of the Omniscient has its sanctity and efficacy as a guiding, curing and illuminating Precept.

12.

सद्गुरुना उपदेश वण, समजाय न जिनरूप ।
समज्या वण उपकार शो ? समज्ये जिनस्वरूप ॥ १२ ॥

विना सद्गुरुवाचं हि ज्ञायते न जिनात्मता ।
ज्ञाने तु सुलभा सैवाऽज्ञाने उपकृतिः कथम् ? ॥ १२ ॥

Without the teaching of the True Teacher, the character of the Victor (Jina) is not understood. How can any good (be done to a soul)

without such understanding? With (such) understanding (alone, it is possible to comprehend and attain the full and true) character of Victor.

13.

The word of the Teacher who is not in our midst.

आत्मादि अस्तित्वना, जेह निरूपक शास्त्र।
प्रत्यक्ष सद्गुरु-योग नहीं, त्यां आधार सुपात्र॥ १३॥

यत्र प्रत्यक्षता नास्ति सद्गुरुतातपादीया।
सत्पात्रे शरणं शास्त्रं तत्रात्मादिनिरूपकम्॥ १३॥

The scriptures which deal with (or establish) the existence of the soul etc. (*i. e.* the non-soul including matter, time, space, motion and rest) are the prop of the deserving (*i. e.* liberable, *bhavya* souls, where there is) no nearness of visible true teachers.

14.

अथवा सद्गुरुए कह्यां, जे अवगाहन काज।
ते ते नित्य विचारवां, करी मतांतर त्याज॥ १४॥

सद्गुरुणाऽथवा प्रोक्तं यद् यदात्महिताय तत्।
नित्यं विचार्यतामन्तस्त्यक्त्वा पक्ष-मतान्तरम्॥ १४॥

Or, if the true teacher has ordered the reading of such scriptures, then the pupil should always contemplate such, after giving up the disputations and distinctions of the different schools of thought.

15.

Self-conceit should be given up.

रोके जीव स्वछंद तो, पामे अवश्य मोक्ष ।
पाम्या एम अनंत छे, भाख्युं जिन निर्दोष ॥ १५ ॥

रुन्धीत जीवः स्वातन्त्र्यं प्राप्नुयान्मुक्तिमेव तु ।
एवमनन्ताः संप्राप्ता उक्तमेतज्जिनेश्वरैः ॥ १५ ॥

(If) the soul restrains its own whimsical, (delusion-born) self-guidance, it certainly attains liberation. In the past, liberation has been attained thus by infinite souls:—this is said by the faultless conqueror.

16.

प्रत्यक्ष सद् गुरुयोगथी, स्वछंद ते रोकाय ।
अन्य उपाय कर्या थकी, प्राये बमणो थाय ॥ १६ ॥

प्रत्यक्षसद्गुरुयोगात् स्वातन्त्र्यं रुध्यते तकत् ।
अन्यैस्तु साधनोपायैः प्रायो द्विगुणमेव स्यात् ॥ १६ ॥

By the nearness of a visible true teacher, the whimsical self-guidance is restrained. By adopting other means, it, on the contrary, (increases), becomes two-fold.

17.

Right Belief.

स्वछंद, मत आग्रह तजी, वर्त्ते सद् गुरुलक्ष ।
समकित तेने भाखियुं, कारण गणी प्रत्यक्ष ।। १७ ।।

वर्तनं सद्गुरुलक्ष्ये त्यक्त्वा स्वातन्त्र्यमात्मनः ।
मताग्रहं च, सम्यक्त्वमुक्तं प्रत्यक्षकारणात् ॥ १७ ॥

After giving up whimsical self-guidance and obstinate holding of one's own views, the soul follows, the guidance of the True Teacher. Knowing this to be the visible cause (of liberation, the Jina, conqueror) has called it true or Right Belief.

18.

Passions are Enemies.

मानादिक शत्रु महा, निजछंदे न मराय ।
जातां सद् गुरु शरणमां, अल्प प्रयासे जाय ॥ १८ ॥

स्वातन्त्र्यान्न हि हन्यन्ते महामानादिशत्रवः ।
सद्गुरोः शरणे प्राप्ते नाशस्तेषां सुसाधनः ॥ १८ ॥

The mighty foes, pride etc. (*i. e.* the passions of anger, pride, deceit and greed, attachment and hatred of the non-self) are not destroyed by whimsical self-guidance. By going under the protection of the True Teacher, they go away with slight effort.

19.

The Greatness of Reverence.

जे सद् गुरुउपदेशथी, पाम्यो केवलज्ञान ।
गुरु रह्या छद्मस्थ पण, विनय करे भगवान ॥ १९ ॥

यत्सद्गुरुपदेशे यः प्रापद् ज्ञानमपश्चिमम् ।
छाद्मस्थ्येऽपि गुरोस्तस्य वैयावृत्त्यं करोति सः ॥ १९ ॥

He who, by the preaching of the True Teacher, attained perfect knowledge, did reverence to the Teacher, although He became the adored ominiscient, and the Teacher did not attain God–hood.

Commentary.—Compare Jesus taking his baptism from John the Baptist, and doing reverence to him. Compare also Rama and Krishna and other divine incarnations reverencing their Gurus, who were always less than God.

20.

एवो मार्ग विनयतणो, भाख्यो श्रीवीतराग ।
मूल हेतु ए मार्गनो, समजे कोइ सुभाग्य ॥ २० ॥

विनयस्येदृशो मार्गो भाषितः श्रीजिनेश्वरैः ।
एतन्मार्गस्य मूलं तु कश्चिज्जानाति भाग्यवान् ॥ २० ॥

The holy non–attached (conqueror) has described thus the path of Reverence. The root cause of this path, only some fortunate souls understand.

21.

An Untrue Teacher.

असद् गुरु ए विनयनो, लाभ लहे जो कांइ ।
महामोहनीयकर्मथी, बुडे भवजल मांहि ॥ २१ ॥

यद्यसद्गुरुरेतस्य किञ्चिल्लाभं लभेत तु ।
महामोहवशान्मज्जेद् भवाम्भोधौ भयंकरे ॥ २१ ॥

The untrue Teacher approiating this reverence for his good is bound by (the fetters of) an intense deluding Karma, and falls into the water or ocean, of Mundane existence.

Commentary :—Such practice involves the passions of deceit and vanity, pride. The proud teacher misleads the pupil. Therefore it is doubly harmful. It injures the teacher and the pupil both. The passions are the most dangerous forms of delusion.

22.

A Bigot.

होय मुमुक्षु जीव ते, समजे एह विचार ।
होय मतार्थी जीव ते, अवलो ले निर्धार ॥ २२ ॥

मुमुक्षुर्यदि जीवः स्याज्जानातीमां विचारणाम् ।
मतार्थी यदि जीवः स्याज्जानीयाद् विपरीतताम् ॥ २२ ॥

The soul seeking Liberation, understands this (path of Reverence and faith). The bigotted soul seeking its own whims (and their delusion) certainly makes a perverse use of it.

23.

Characteristics of a Bigot.

होय मतार्थी तेहने, थाय न आतमलक्ष ।
तेह मतार्थी लक्षणो, अहीं कह्यां निर्पक्ष ॥ २३ ॥

मतार्थी पुरुषो यः स्यान्नात्मान्वेषी स संभवेत् ।
तस्याऽत्र लक्षणं प्रोक्तं पक्षदोषविवर्जितम् ॥ २३ ॥

He who is a bigot (or fanatic), has no inclination to soul (knowledge). Of such bigots, here I describe the characteristics impartially.

24.

A Bigot worships plausible True Teachers.

बाह्यत्याग पण ज्ञान नहीं, ते माने गुरु सत्य ।
अथवा निजकुलधर्मना, ते गुरुमां ज ममत्व ॥ २४ ॥

ज्ञानहीनं गुरुं सत्यं, बाह्यत्यागपरायणम् ।
मन्येत, वा ममत्वं वै कुलधर्मगुरौ धरेत् ॥ २४ ॥

He takes for a True Teacher one who has the external of renunciation, but has no knowledge (of the self), or has deluded affection in the teacher of his own birth-religion.

25.

A Bigot confounds Truth with mere glories of Tirthankars, Founders of religion.

जे जिनदेहप्रमाणने, समवसरणादि सिद्धि ।
वर्णन समजे जिननुं, रोकि रहे निज बुद्धि ॥ २५ ॥

जिनस्य ऋद्धिं देहादिमानं च जिनवर्णनम् ।
मनुते, स्वीयबुद्धिं यस्तत्रैवाऽभिनिविशते ॥ २५ ॥

He understands the Jina (conqueror) to be the description of the size etc., of the body of the Jina (conqueror), or the Hall of the Audience (Samavasarana) etc. and confines his intelligence (to these external manifestations of the real Self-realisation of the conqueror.)

26.

A Bigot is Perverse.

प्रत्यक्ष सद्गुरुयोगमां, वर्ते दृष्टि विमुख ।
असद्गुरुने दृढ करे, निजमानार्थे मुख्य ॥ २६ ॥

प्रत्यक्षसद्गुरोर्योगे कुर्याद् दृष्टिविमुखताम् ।
योऽसद्गुरुं दृढाकुर्यान्निजमानाय मुख्यतः ॥ २६ ॥

Even in the presence of the visible True Teacher, he takes a perverse view, and follows the untrue teacher with determination chiefly to gratify his own vanity.

27.

A Bigot takes merely Scriptures for Truth.

देवादि गति भंगमां, जे समजे श्रुतज्ञान ।
माने निजमतवेषनो आग्रह मुक्तिनिदान ॥ २७ ॥

देवादिगतिभङ्गेषु जानीयाच्छ्रुतज्ञानताम् ।
मन्यते निजवेषं यो मुक्तिमार्गस्य कारणम् ॥ २७ ॥

He takes the teachings as to celestial etc., (hellish) conditions of existence for scriptural knowledge, of the soul; or takes the forms of his own religion (or caste) as the cause of liberation.

28.

A Bigot takes Vows, but is yet attached to the World.

लह्युं स्वरूप न वृत्तिनुं, ग्रह्युं व्रत अभिमान ।
ग्रहे नहीं परमार्थने, लेवा लौकिक मान ॥ २८ ॥

अप्राप्ते लक्षणे वृत्तेर्वृत्तिमत्त्वाभिमानिता ।
परमार्थं न विन्देद् यो लोकपूजार्थमात्मनः ॥ २८ ॥

He does not understand the true character of the path (of renunciation and vows, but takes on himself the pride of vows, or does not adopt the) path of soul *i.e.* the highest ideal (for fear of) losing his worldly (position or pride).

29.
A Bigot has the Pride of Knowledge.

अथवा निश्चयनय ग्रहे मात्र शब्दनी मांय ।
लोपे सद्व्यवहारने, साधनरहित थाय ॥ २९ ॥

यः शुष्कः शब्दमात्रेण मन्येत निश्चयं नयम् ।
सद्व्यवहारमालुम्पेद् गच्छेच्च हेतुहीनताम् ॥ २९ ॥

Or adopts the real (metaphysical) point of view up to the extent of mere lip-adoption; negatives the true (mode of) life (as given by a true Teacher, in true books etc.) and is without (*i. e.* neglects the true and sufficient) means (of liberation).

30.
His Companions also Suffer.

ज्ञानदशा पामे नहीं, साधनदशा न कांइ ।
पामे तेनो संग जे, ते बुडे भवमांहि ॥ ३० ॥

ज्ञानावस्थां न यः प्राप्तस्तथा साधनसद्दशाम् ।
कुर्वाणस्तेन संगं ना ब्रुडेत् संसारसागरे ॥ ३० ॥

(Such a soul) does not gain the stage of knowledge, nor the stage of (practising) any means (of liberation *e. g.* vows, true renunciation etc.) Those who find the company of such, they also flounder in the ocean of mundane existence.

31.

Bigots are Unliberable.

ए पण जीव मतार्थमां, निजमानादि काज ।
पामे नहीं परमार्थने, अनअधिकारीमां ज ॥ ३१ ॥

मतार्थी जीव एषाऽपि स्वीयमानादिहेतुना ।
प्राप्नुयान्न परं तत्त्वमनधिकारिकोटिगः ॥ ३१ ॥

These souls are bigoted, and are for their own vanity etc. These cannot attain the highest Ideal. They are among (the Unliberable, those who) have no right to liberation.

32.

A Bigot is Unfortunate.

नहीं कषाय उपशांतता, नहीं अंतर्वैराग्य ।
सरलपणुं न मध्यस्थता, ए मतार्थीदुर्भाग्य ॥ ३२ ॥

कषायोपशमो नैव नान्तर्विरक्तिमत् तथा ।
सरलत्वं न माध्यस्थ्यं तद् दौर्भाग्यं मतार्थिनः ॥ ३२ ॥

There is no suppression of passions, nor internal non-attachment, nor oppenness and frankness (in his inner being), such a bigot (is)

unfortunate. (For he can have no right belief) and consequently no self-knowledge and liberation.

33.

Qualities of Aspirants to Self-Realisation.

लक्षण कह्यां मतार्थीनां, मतार्थ जावा काज ।
हवे कहुं आत्मार्थीनां, आत्म-अर्थ सुखसाज ॥ ३३ ॥

मतार्थीलक्षणं प्रोक्तं मतार्थत्यागहेतवे ।
आत्मार्थिलक्षणं वक्ष्येऽधुनाऽऽत्मसुखहेतवे ॥ ३३ ॥

Thus I have described the qualities of bigots for the purpose of removing bigotry (from thinkers). Now I describe the qualities of a soul-seeker, (aspirant to self-realisation) for the purpose of (the attainment of the ideal) bliss of the soul.

34.

True Saints.

आत्मज्ञान त्यां मुनिपणुं, ते साचा गुरु होय ।
बाकी कुलगुरु कल्पना, आत्मार्थी नहि जोय ॥ ३४ ॥

आत्मज्ञानं भवेद् यत्र तत्रैव गुरुता ऋता ।
कुलगुरोः कल्पना ह्यन्या एवमात्मार्थिमान् ना ॥ ३४ ॥

(True asceticism or) sainthood is there where, there (is) Soul-Knowledge. They (saints) are true Teacher. Else (it is) delusion (to revere) the teachers of one's own family (merely as such). The persons (who are) soul-seekers know this.

35.

The Living Teacher is a Blessing.

प्रत्यक्ष सद्‌गुरु प्राप्तिनो, गणे परम उपकार ।
त्रणे योग एकत्वथी, वर्ते आज्ञाधार ॥ ३५ ॥

प्रत्यक्षसद्‌गुरुप्राप्तेर्विन्देदुपकृतिं परम् ।
योगत्रिकेन एकत्वाद् वर्तेताऽऽज्ञापरो गुरोः ॥ ३५ ॥

(The soul-seeker) reckons the attainment of a (living) visible True Teacher as a great blessing, and acts on his precept, with the united activity of the three vibrations (energies of mind, speech, and body).

36.

The Ideal Path is Eternal.

एक होय त्रण कालमां, परमार्थनो पंथ ।
प्रेरे ते परमार्थने, ते व्यवहार समंत ॥ ३६ ॥

त्रिषु कालेषु एकः स्यात् परमार्थपथो ध्रुवम् ।
प्रेरयेत् परमार्थं तं ग्राह्यो व्यवहार आमतः ॥ ३६ ॥

One (and the same) is the path of the highest Ideal in the three ages (Past, Present and Future). That life (alone) by which the Highest Ideal is obtained, is worthy.

37.

True Teacher should be Sought.

एम विचारी अंतरे, शोधे सद्गुरुयोग ।
काम एक आत्मार्थनुं, बीजो नहीं मन रोग ॥ ३७ ॥

अन्तरेवं समालोच्य शोधयेत् सद्गुरोर्युजिम् ।
कार्यमात्मार्थमेकं तद् नापरा मानसी रुजा ॥ ३७ ॥

Thinking thus in the mind, the proximity of a True Teacher should be acquired (or sought). The mind should have no disease (craving) other than the desire of soul-search (or soul-ideal) only.

Commentary.—In the 10th spiritual stage, the saint has no passion except the slight desire of attaining liberation.

38.

Soul-Ideal.

कषायनी उपशांतता, मात्र मोक्षअभिलाष ।
भवे खेद, प्राणीदया, त्यां आत्मार्थनिवास ॥ ३८ ॥

उपशान्तिः कषायाणां निर्वाणे केवलं गृधिः ।
भवे खेदो दया सत्त्वे तत्राऽऽत्मार्थत्वसंगतिः ॥ ३८ ॥

Where there is suppression of passions, the only (desire) the desire of liberation, the only sorrow (the sorrow of continuous) re-births, compassion for all beings, there is the abode of Soul-Ideal.

39.

Soul Ideal is Necessary.

दशा न एवी ज्यांसुधी, जीव लहे नहीं जोग ।
मोक्षमार्ग पामे नहीं, मटे न अंतरोंग ॥ ३९ ॥

एतादृशीं दशां यावद् योग्यांजीवो लभेत न ।
मुक्तिमार्गं न प्राप्नोति तावच्चाऽस्त्यान्तरी रुजा ॥ ३९ ॥

So long as there is not this condition, the soul does not gain proper opportunity (of Yoga or true inner vibration), does not attain the path of liberation, nor is the inner disease (of the soul) removed.

40.

Right Thinking Comes with Soul-Ideal.

आवे ज्यां एवी दशा, सद्गुरुबोध सुहाय ।
ते बोधे सुविचारणा, त्यां प्रगटे सुखदाय ॥ ४० ॥

स्यादीदृशी दशा यत्र सद्गुरुबोधपूर्विका ।
सद्विचारः तयाऽऽविस्स्यात् सुखदोऽदुःखदो नृणाम् ॥४०॥

Where this condition is attained, the wise teaching of the True Teacher is palatable. From this wise teaching there arises bliss-giving right thinking.

41.

Self-Knowledge Follows Right-Thinking.

ज्यां प्रगटे सुविचारणा, त्यां प्रगटे निजज्ञान ।
जे ज्ञाने क्षय मोह थइ, पामे पद निर्वाण ॥ ४१ ॥

सद्विचारो भवेद् यत्र तत्राऽऽत्मतत्वप्रकाशनम् ।
तेन मोहं क्षयं नीत्वा प्राप्नुयान्निर्वृतिपदम् ॥ ४१ ॥

There where right thinking is manifested there self-knowledge is manifested. By this knowledge delusion being destroyed the man attains the status of liberation.

42.

Right-Thinking is given here in Six Parts.

उपजे ते सुविचारणा, मोक्षमार्ग समजाय ।
गुरु-शिष्यसंवादथी, भाखुं षट्पद आंहि ॥ ४२ ॥

उद्भवेत् सद्विचारो यैः सुज्ञानं मुक्तिवर्त्म च ।
तानि वक्ष्ये पदानि षट् संवादे गुरु-शिष्ययोः ॥ ४२ ॥

By the rise of which right thinking the path to liberation is understood – that I tell you in six parts in the form of a dialogue between the Teacher and the Pupil.

43.

The Argument of the book

'आत्मा छे,' 'ते नित्य छे' 'छे कर्त्ता निजकर्म'।
'छे भोक्ता,' वली 'मोक्ष छे' 'मोक्षउपाय सुधर्म' ॥ ४३ ॥

जीवोऽस्ति स च नित्योऽस्ति कर्ताऽस्ति निजकर्मणः।
भोक्तास्ति च पुनर्मुक्तिर्मुक्त्युपायः सुदर्शनम् ॥ ४३ ॥

(1) The soul is. (2) It is eternal. (3) It is the doer of its own actions. (4) It is the enjoyer (of the fruits of these actions). (5) There is Liberation, and (6) There is the means of Liberation, True Religion.

Commentary.—This verse gives the entire argument of the book. In its way, it gives the entire fundamental position of Jainism. Thus in the first century B. C. Sri Kunda Kundacharya in his *Panchastikaya* Gatha 129, wrote :—

जाणदि पस्सदि सव्वं इच्छादि सुक्खं विभेदि दुक्खादो।
कुव्वदि हिदमहिदं वा भुंजदि जिवो फलं तेसिं ॥ १२९ ॥

The soul knows and sees all, desires happiness; is afraid of pain, does good or bad actions, and enjoys the fruits of them.

Then about one millennium later, Sri Nemi Chandra Siddanta Chakravarti in his *Dravya Samgraha* Gatha 2 said :—

जीवो उवओगमओ अमुत्ति कत्ता सदेहपरिमाणो ।
भोत्ता संसारत्थो सिद्धो सो विस्ससोड्ढागई ॥ २ ॥

It lives, has conscious attentiveness, is immaterial, *doer,* co-extensive with its body, *enjoyer,* fixed in *mundane existence, liberated,* and with a natural upward vertical motion (in its pure state.)

Srimat Rajchandra carried on the great tradition right to the end of the 19th century. I have italicised five points in Sri Nemi Chandra's verse which cover the six points of Srimat Rajchandra.

SRI NEMICHANDRA'S		SRIMHT RAJCHANDRA'S.
1. It lives	includes	1. Existence of the soul,
		2. Its Eternity.
2. Is doer,		3. Its being the doer, and
3. Enjoyer,		4. Enjoyer of Karmas.
4. In mundane existence in which alone it needs and follows the way to liberation, *i. e.,* right conduct.		5. Capable of gaining liberation.
5. Liberation,	includes.	6. Means of liberation.

44.

Six Systems of Philosophy.

षट्स्थानक संक्षेपमां षट्दर्शन पण तेह ।
समजावा परमार्थने कह्यां ज्ञानीए एह ॥ ४४ ॥

षट्स्थानीयं समासेन दर्शनानि षडुच्यते ।
प्रोक्ता सा ज्ञानिभिर्ज्ञातुं परं तत्त्वं धरास्पृशाम् ॥ ४४ ॥

These six parts given briefly, are really the six schools of Philosophy, also. The wise men have described (these six points) for explaining the highest ideal.

Commentary.—Sri Brahma Deva's commentary to *Dravya Samgraha Gatha* 2 quoted above tells us that the nine points in it are given to refute the errors of the different schools of Philosophy then current. Here it is enough to note that the existence of the soul is dealt with in Vedant and Vaisesika; its Eternity in Buddhism and Nyaya; its agency and enjoyment in Samkhya etc; its liberation and means of liberation in all systems.

1. The Soul.

45.

The Pupil Doubts the Existence of the Soul.

नथी दृष्टिमां आवतो, नथी जणातुं रूप ।
बीजो पण अनुभव नहीं, तेथी न जीव स्वरूप ॥ ४५ ॥

अदृश्यत्वादरूपित्वाज्जीवो नास्त्येव भेदभाक् ।
अनुभूतेरगम्यत्वान्नृशङ्कत्येव केवलम् ॥ ४५ ॥

It can not be seen. It has no form; there is no other similar way of experiencing it. Therefore there is no Soul.

46.

अथवा देह ज आतमा, अथवा इंद्रिय प्राण ।
मिथ्या जूदो मानवो, नहीं जूदुं एंधाण ॥ ४६ ॥

देह एव वा जीवोऽस्ति प्राणरूपोऽथवा स च ।
इन्द्रियात्मा तथा मन्यो नैवं भिन्नो ह्यलक्षणः ॥ ४६ ॥

Either the Soul is body itself or it is only the senses and vitalities. Therefore it is wrong to take it as separate (from the body), the senses, vitalities, and respirations, for there is no sign of its being so separate.

Commentary.—See my "The living and the non-living substances", in the *Jaina Gazette*, Vol. XV. No. 4 for October 1919.

47.

वली जो आत्मा होय तो, जणाय ते नहीं केम ? ।
जणाय जो ते होय तो; घट पट आदि जेम ॥ ४७ ॥

यदि स्याद् भेदवान् जीवोऽनुभूयेत कथं न हि? ।
यदस्ति सकलं तत् तु ज्ञायते कच-काचवत् ॥ ४७ ॥

And if there is the Soul, why is it not knowable ? If it is knowable, it is as pot, clothes, etc. are.

48.

माटे छे नहीं आतमा, मिथ्या मोक्षउपाय ।
ए अंतर्शंकातणो, समजावो सदुपाय ॥ ४८ ॥

अरेऽतो नैव आत्माऽस्ति ततो मुक्तिप्रथा वृथा ।
एनामाभ्यन्तरीं रेकामुत्कीलय प्रभो ! प्रभो ! ॥ ४८ ॥

Therefore, the soul is not; the means of liberation is illusion. Tell me the effective means of explaining away this doubt in my mind.

49.

The True Teacher's Reply.

भास्यो देहाध्यासथी, आत्मा देहसमान ।
पण ते बन्ने भिन्न छे, प्रगटलक्षणे भान ॥ ४९ ॥

अध्यासाद् भासिता देह-देहिनोः समता, न सा ।
तयोर्द्वयोः सुभिन्नत्वाल्लक्षणैः प्रकटैरहो ॥ ४९ ॥

From the false identification (of the Soul) with the body, the soul appeared (to thee) like the body. But (really) the two are separate, (for their) real characteristics are (evidently distinct).

50.

भास्यो देहाध्यासथी, आत्मा देहसमान ।
पण ते बन्ने भिन्न छे, जेम असि ने म्यान ॥ ५० ॥

अध्यासाद् भासिता देह-देहिनोः समता, न सा ।
तयोर्द्वयोः सुभिन्नत्वादसिकोशायते ध्रुवम् ॥ ५० ॥

From the gross bondage (of the Soul) by the body, the Soul appeared (to thee) like the body. But (really) the two are separate, as the sword and its sheath.

51.

जे द्रष्टा छे दृष्टिनो, जे जाणे छे रूप ।
अबाध्य अनुभव जे रहे, ते छे जीवस्वरूप ॥ ५१ ॥

दृष्टेर्द्रष्टास्ति यो वेत्ति, रूपं सर्वप्रकारगम् ।
भात्यऽबाध्याऽनुभूतिर्या साऽस्ति जीवस्वरूपिका ॥ ५१ ॥

That which is the seer of the sight, and the knower of form (and of similar immediate or mediate experiences, in that) whatever remains of (direct) indisputable experience, that is the sign of the soul.

Commentary.—With reference to the doubt raised, in verse 45, the eye sees, but the real seer is the soul behind the eye, and the mind knows the form etc., but behind that is the soul (the real knower again.) These experiences by the senses and the mind depend on outside objects and also upon the intelligence or the attentive consciousness inside. But whatever is independent of all these and remains the innermost and most direct experience, *i. e.,* the feeling of itself by the Soul, is the Soul.

52.

छे इंद्रिय प्रत्येकने, निज निज विषयनुं ज्ञान ।
पांच इंद्रिना विषयनुं, पण आत्माने भान ॥ ५२ ॥

स्वस्वविषये संज्ञानं प्रतीन्द्रियं विभाति भोः ! ।
परं तु तेषां सर्वेषां जागर्ति मानमात्मनि ॥ ५२ ॥

Each several sense has its own subject-matter of knowledge. But the soul has knowledge of the subject-matter of all the five senses.

53.

देह न जाणे तेहने, जाणे न इंद्रि प्राण ।
आत्मानी सत्तावडे, तेह प्रवर्ते जाण ॥ ५३ ॥

न तद् जानाति देहोऽयं नैव प्राणो न चेन्द्रियम् ।
सत्तया देहिनो देहे तत्प्रवृत्तिं निबोध रे ! ॥ ५३ ॥

The body does not know it, nor do the senses and the vitalities know it. Know these to (have their being or to) function with the power of the Soul (itself).

Commentary.—Compare Jaina Philosophy and the process of the sensitive knowledge.

See my article on *Jaina Psychology* in the Jaina Svetambara Conference Herald for 1917.

54.

सर्व अवस्थाने विषे, न्यारो सदा जणाय ।
प्रगटरूप चैतन्यमय, ए एंधाण सदाय ॥ ५४ ॥

योऽवस्थासु समस्तासु ज्ञायते भेदभाक् सदा ।
चेतनतामयः स्पष्टः स ह्यात्मा नान्यलक्षणः ॥ ५४ ॥

Through all states (the Soul is) always known as separate. It manifests itself as full of consciousness, and this is its permanent characteristic.

55.

घट, पट आदि जाण तुं, तेथी तेने मान ।
जाणनार ते मान नहीं, कहिये केवुं ज्ञान ? ॥ ५५ ॥

घटादिसर्वं जानासि अतस्तन्मन्यसे शिशो ।
तं न जानासि ज्ञातारं तद् ज्ञानं ब्रूहि कीदृशम् ॥ ५५ ॥

Thou knowest the pots, clothes etc., and therefore thou believest in their existence. But, thou dost not believe in the knower of them. What can one say of such knowledge?

Commentary.—Here Srimat Rajchandra touches the line of argument of Rene Descartes in establishing the existence of the soul in his famous Cogito, ergo, sum; which is for ever a classic and most irrefutable mode of proving the knower, the Ego, the Soul.

56.

परम बुद्धि कृश देहमां, स्थूल देह मति अल्प ।
देह होय जो आतमा, घटे न आम विकल्प ॥ ५६ ॥

कृशे देहे घना बुद्धिरघना स्थूलविग्रहे ।
स्याद् देहो यदि आत्मैव नैवं तु घटना भवेत् ॥ ५६ ॥

(We see) Supreme enlightenment in a slight body and small intelligence in a big heavy body. If the body is the soul, then this difference cannot arise.

57.

जड चेतननो भिन्न छे, केवल प्रगट स्वभाव ।
एकपणुं पामे नहीं, त्रणे काल द्वयभाव ॥ ५७ ॥

केवलं भिन्न एवाऽस्ति स्वभावो जड-जीवयोः ।
कदापि न तयोरैक्यं द्वैतं कालत्रिके तयोः ॥ ५७ ॥

The nature of lifeless and conscious (or living Soul) is obviously entirely different. They never become one. In all the three ages (they remain as) two (different substances.)

58.

आत्मानी शंका करे, आत्मा पोते आप ।
शंकानो करनार ते, अचरज एह अमाप ॥ ५८ ॥

आत्मानं शङ्कते आत्मा स्वयमज्ञानतो ध्रुवम् ।
यः शङ्कते स वै आत्मा स्वेनाऽहो! स्वीयशङ्कनम् ॥५८॥

The Soul itself doubts the Soul. It is the doubter of itself. It is a matter of surprise beyond measure.

II.—THE SOUL IS ETERNAL.

The Pupil's Doubt.

59.

आत्माना अस्तित्वना, आपे कह्या प्रकार ।
संभव तेनो थाय छे, अंतर कर्ये विचार ॥ ५९ ॥

शिष्ये भगवता प्रोक्ता आत्माऽस्तित्वस्य युक्तयः ।
ततः संभवनं तस्य ज्ञायतेऽन्तर्विचारणात् ॥ ५९ ॥

According to your saying as to the existence of the Soul by contemplating upon it in the mind, it is possible (that "the Soul is").

60.

त्रीजी शंका थाय त्यां, आत्मा नहीं अविनाश ।
देहयोगथी उपजे, देहवियोगे नाश ॥ ६० ॥

तथाऽपि तत्र शङ्काऽऽत्मा नश्वरः, नाऽविनश्वरः ।
देहसंयोगजन्माऽस्ति देहनाशात् तु नाशभाक् ॥ ६० ॥

Now arises the second doubt, that the Soul is not indestructible. It is born with the union of the body; (and) it is destroyed with the separation from the body.

61.

अथवा वस्तु क्षणिक छे, क्षणे क्षणे पलटाय ।
ए अनुभवथी पण नहीं, आत्मा नित्य जणाय ॥ ६१ ॥

अथवा क्षणिकं वस्तु परिणामी प्रतिक्षणम् ।
तदनुभवगम्यत्वान्नाऽऽत्मा नित्योऽनुभूयते ॥ ६१ ॥

Or, the substance is transient, (as it is seen) changing every instant. From this experience also, the soul is not known to be eternal.

62.

The True Teacher's Reply.

देह मात्र संयोग छे, वली जड, रूपी, दृश्य ।
चेतननां उत्पत्ति लय, कोना अनुभव वश्य ? ॥ ६२ ॥

देहमात्र तुं संयोगी दृश्यं रूपी जडं घनम् ।
जीवोत्पत्ति-लयावत्र नीतौ केनाऽनुभूतिताम् ? ॥ ६२ ॥

The body is merely a concourse of atoms, lifeless, with form (*i.e.*, material) visible. (Then) upon whose experience (or observation) do the generation and destruction of consciousness depend?

Commentary.—How and who knows that consciousness is generated or destroyed by the body? *i.e.*, it is this knower who is the soul.

63.

जेना अनुभव वश्य ए, उत्पन्न, लयनुं ज्ञान ।
ते तेथी जूदाविना, थाय न केमें भान ॥ ६३ ॥
उत्पत्ति-लयबोधौ तु यस्यानुभववर्तिनौ ।
स ततो भिन्न एव स्यान्नान्यथा बोधनं तयोः ॥ ६३ ॥

Upon whom the experience or the observation of the rise and the destruction (of the body) depends? Without maintaining the separation of that (soul from the body) there can be no knowledge by any means (whatsoever).

Commentary.—Suppose that the soul is born and dies with the body. Then who knows that the body is dead or the soul is being born out of it?

To me it seems that *self*-consciousness is emphasised here. We are conscious of all outside matters. But in addition to this we know that we are so conscious. It is this feeling of *our* knowing something about others *and ourselves* which proves the existence of ourselves. The body must obviously be separate from this, for the body never knows the soul, it is the soul which knows the body. In other words, the body is only the known, never the knower; but the soul is always the knower and sometimes by reflecting upon itself, the known also.

64.

जे संयोगो देखिये, ते ते अनुभवदृश्य ।
उपजे नहीं संयोगथी, आत्मा नित्य प्रत्यक्ष ॥ ६४ ॥

दृश्यन्ते ये तु संयोगा ज्ञायन्ते ते सदात्मना ।
नाऽत्मा संयोगजन्योऽतः किन्त्वात्मा शाश्वतः स्फुटम् ॥६४॥

Whatever unions (and resultants of unions) are observed, they are visible to the experiencer, the (soul). (The soul in the body is) not (observed) to arise from the Union (of the elements of the body, therefore) evidently the soul (is) eternal.

65.

जडथी चेतन उपजे, चेतनथी जड थाय ।
एवो अनुभव कोइने, क्यारे कदी न थाय ॥ ६५ ॥

जडादुत्पद्यते जीवो जीवादुत्पद्यते जडम् ।
एषाऽनुभूतिः कस्यापि कदापि क्वापि नैव रे ! ॥ ६५ ॥

Consciousness arises from matter, or matter from consciousness. Such experience has never been possible to any one.

66.

कोइ संयोगोथी नहीं, जेनी उत्पत्ति थाय ।
नाश न तेनो कोइमां, तेथी 'नित्य' सदाय ॥ ६६ ॥

यस्योत्पत्तिस्तु केभ्योऽपि संयोगेभ्यो न जायते ।
न नाशः संभवेत् तस्य जीवोऽतो ध्रुवति ध्रुवम् ॥ ६६ ॥

That, the rise of which is not from any kind of union; its destruction also cannot be from any cause. It is therefore always eternal.

67.

क्रोधादि तरतम्यता, सर्पादिकनी मांय ।
पूर्वजन्मसंस्कार ते, जीवनित्यता त्यांय ॥ ६७ ॥

क्रोधादितारतम्यं यत् सर्प-सिंहादिजन्तुषु ।
पूर्वजन्मजसंस्कारात् तत् ततो जीवनित्यता ॥ ६७ ॥

In snakes etc. passions (like) anger etc. are more or less observed. This is due to the (tendencies acquired by their) actions and lives in the past incarnation. Thus also the eternity of Soul (is proved).

68.

आत्मा द्रव्ये नित्य छे, पर्याये पलटाय ।
बालादि वय त्रण्यनुं, ज्ञान एकने थाय ॥ ६८ ॥

आत्माऽस्ति द्रव्यतो नित्यः पर्यायैः परिणामभाक् ।
बालादिवयसो ज्ञानं यस्मादेकस्य जायते ॥ ६८ ॥

As a substance the soul is eternal, its modifications change. Through boyhood, youth, old age etc. the man has the knowledge of being the same one person.

Commentary.—Here the nature of substance is given. A substance is a collection of Attributes and Modifications. It exists and remains the same throughout all its modifications, which change.

69.

अथवा ज्ञान क्षणिकनुं, जे जाणी वदनार ।
वदनारो ते क्षणिक नहीं, कर अनुभव निर्धार ॥ ६९ ॥

क्षणिकं वस्त्विति ज्ञात्वा यः क्षणिकं वदेदहो ! ।
स वक्ता क्षणिको नाऽस्ति तदनुभवनिश्चितम् ॥ ६९ ॥

Or if the speaker knows that knowledge is of transient objects, such speaker is not transient, (for the sayer must be continuous, *i. e.*, the same to predicate transitoriness of the preceding instant). Ascertain (this) by experience (or observation).

70.

क्यारे कोइ वस्तुनो, केवल होय न नाश ।
चेतन पामे नाश तो, केमां भले तपास ॥ ७० ॥

कदापि कस्यचिन्नाशो वस्तुनो नैव केवलम् ।
चेतना नश्यति चेत् तु किंरूपः स्याद् गवेषय ॥७०॥

Never any substance is entirely destroyed, (*i.e.* it can be traced through its several conditions, *e.g.*, gold in a bangle through a ring or a chain or a necklace); if consciousness is destroyed, find in what it is transmuted.

III.—THE SOUL IS THE DOER OF KARMAS

The Pupil's doubt.

71.

कर्त्ता जीव न कर्मनो, कर्म ज कर्त्ता कर्म ।
अथवा सहज स्वभाव कां, कर्म जीवनो धर्म ॥ ७१ ॥

आत्मा नो कर्मणः कर्ता कर्मकर्ताऽस्ति कर्म वै ।
वा सहजः स्वभावः स्यात् कर्मणो जीवधर्मता ॥ ७१ ॥

The soul is not the doer of Karmas. Karmas do Karmas, or else the doing of Karmas is the nature of soul (*i.e.*, the soul can never be rid of Karmas, and there is no Liberation).

72.

आत्मा सदा असंग ने, करे प्रकृति बंध।
अथवा ईश्वर प्रेरणा, तेथी जीव अबंध ॥ ७२ ॥

स्यादसंगः सदा जीवो बन्धो वा प्राकृतो भवेत्।
वेस्वरप्रेरणा तत्र ततो जीवो न बन्धकः ॥ ७२ ॥

The soul being always separate (from Karmas), matter binds (Karmas to it); or God instigates (it to bind Karmas) and therefore the soul is unbound (for the bondage is not his but due to the desire of God).

73.

माटे मोक्ष-उपायनो, कोइ न हेतु जणाय।
कर्मतणुं कर्तापणुं, कां नहीं, कां नहीं जाय ? ॥ ७३ ॥

ततः केनाऽपि हेतुना मोक्षोपायो न गम्यते।
जीवे कर्मविधातृत्वं नास्त्यस्ति चेन्न नश्यताम् ? ॥ ७३ ॥

Thus meseems there is no reason for the means of Liberation. How and why the responsibility of Karmas does not disappear (then)?

The True Teacher's Reply.

74.

होय न चेतन प्रेरणा, कोण ग्रहे तो कर्म ?
जडस्वभाव नहीं प्रेरणा, जुओ विचारी धर्म ॥ ७४ ॥

चेतनप्रेरणा न स्यादाद्द्यात् कर्म कः खलु ?
प्रेरणा जडजा नाऽस्ति वस्तुधर्मो विचार्यताम् ॥ ७४ ॥

If consciousness is not active, who cognises Karmas ? Conscious activity is not the nature of matter. See and think of the nature (of things as they are).

75.

जो चेतन करतुं नथी, थतां नथी तो कर्म ।
तेथी सहज स्वभाव नहीं, तेम ज नहीं जीवधर्म ॥ ७५ ॥

यदि जीवक्रिया न स्यात् संग्रहो नैव कर्मणः ।
अतो न सहजो भावो नैव वा जीवधर्मता ॥ ७५ ॥

If consciousness does not do them, the Karmas would not be. So it is not the natural characteristic of (Karmas to do Karmas); nor is it the nature of the Soul.

Commentary.—The question of Karmas is not very difficult, if we remember the dual character of our personality. The *existence* of the Soul has been established above. The

Soul in its pure form of Omniscient consciousness, which is obviously higher than Individual, Social, Patriotic, Humanitarian and even Cosmic Consciousness, is not visible. The Jaina saints—Arhats, or the adored ones were Omnisciently conscious, and visible also. But they are not on our sinful earth now. Thus the soul exists, but we do not see it in its pure or even all but pure form. We see it in combination with matter, with Karmas. Sri Kunda Kundacharya teaches us:–

जीवोत्ति......कम्म संजुत्तो ।

(See *Panchastikaya* **Gatha, 27.**)

Jiva is combined with Karmas (matter).

It is this soul mixed with Karmas from eternity, that does the Karmas and enjoys their fruits. Otherwise the pure Soul is pure consciousness, Bliss, Power; the doer of its own infinite self-modifications and the enjoyer of its own infinite self-bliss. (See *Dravya Samgraha* Gathas 6, 7, 8.)

The ignorant doubt of the pupil really touches the higher Truth of the absolute character of the pure Soul (Siddha), where it does no Karmas. But in its embodied, mundane condition it is the soul only who does the Karmas, is responsible for them,

and experiences the good or bad results of them. Thus, the pure soul alone does no Karmas, it does them only if combined with Karmic matter in its embodied, mundane condition. Nor does matter do Karmas, except in so far as it becomes the essential means or necessary auxiliary cause (Nimitta Karana) of Karmas being done by the soul.

Another consideration confirms the above. The first process in Karmas is Asrava, their inflow towards the soul. This is done in one of three possible ways; the vibratory activity of mind, speech or body. As Umasvami teaches us in *Tattvartha Sutra* chapter VI, Aphorisms 1 and 2 :—

काय वाङ मनः कर्म योगः ॥१॥ स आस्रवः ॥२॥

Vibratory activity of body, speech and mind is Yoga. It is Asrava or inflow of Karma.

Now all body, speech and mind is pure matter and nothing else, *i.e.*, apart from the conscious soul which is embodied in it.

Things enjoyable by the senses, the five senses themselves, the bodies, the mind, the *karmas* and the other material objects, all this know as matter (*pudgala*).

Thus also in the embodied state, it is matter which is the essential means or necessary auxiliary cause of Karmas being done by soul.

76.

केवल होत असंग जो, भासत तने न केम?
असंग छे परमार्थथी, पण निजभाने तेम ॥ ७६ ॥

यदि स्यात् केवलोऽसङ्गः कथं भासेत न त्वयि?
तत्त्वोऽसंग एवाऽस्ति किंतु तन्निजबोधने ॥ ७६ ॥

If (the soul) is entirely unaccompanied (by matter), why is it not seen by you? As the highest Ideal it is unaccompanied, but then it knows (realises) its own self.

See Commentary to verse 75.

77.

कर्ता ईश्वर को नहीं, ईश्वर शुद्ध स्वभाव।
अथवा प्रेरक ते गणये, ईश्वर दोषप्रभाव ॥ ७७ ॥

नेश्वरः कोऽपि कर्ताऽस्ति स वै शुद्धस्वभावभाक्।
यदि वा प्रेरके तत्र मते दोषप्रसङ्गता ॥ ७७ ॥

No God is the doer, (or creator); God is the pure self-nature (of the soul). Otherwise if thou takest him to be the responsible doer, it will involve God in defect.

Commentary.—Doing implies desire. A desire can only relate to something or fact, which is not, but ought to be; therefore it implies imperfection. And God cannot be imperfect. Therefore he cannot be the doer of our Karmas.

78.

चेतन जो निजभानमां, कर्त्ता आपस्वभाव ।
वर्ते नहीं निजभानमां, कर्ता कर्मप्रभाव ।। ७८ ।।

यदाऽऽत्मा वर्तते सौवे स्वभावे तत्करस्तदा ।
यदात्मा वर्ततेऽसौवे स्वभावेऽतत्करस्तदा ।। ७८ ।।

If consciousness (or soul) is in (a condition of) self-knowledge, it does its own nature (*i.e.*, it brings about only its self-modification *i.e.*, does no Karmas); but if it is not in self-knowledge, then it does (or effects) the changes in Karmas.

IV.—THE SOUL ENJOYS THE FRUITS OF KARMAS.

The Pupil's doubt.

79.

जीव कर्मकर्त्ता कहो, पण भोक्ता नहीं सोय ।
शुं समजे जड कर्म के, फलपरिणामी होय ।। ७९ ।।

स्यादात्मा कर्मणः कर्ता किन्तु भोक्ता न युज्यते ।
किं जानाति जडं कर्म येन तत् फलदं भवेत् ।। ७९ ।।

Let the soul be the doer of Karmas, but it cannot be the enjoyer; for how can lifeless Karmas know (that) they should inflict the fruits (of its Karmas upon their doer, the soul).

80.

फलदाता ईश्वर गणये, भोक्तापणुं सधाय ।
एम कहे ईश्वरतणुं, ईश्वरपणुं ज जाय ॥ ८० ॥

भवेदीश्वरः फलदस्तदाऽत्मा भोगभाग् भवेत् ।
अप्यैश्यं न युज्येत ईश्वरे फलदे मते ॥ ८० ॥

If you take God to be the fruit-giver, then the soul being the enjoyer can be established. But if it is said of God, then his Godhood goes away.

81.

ईश्वर सिद्ध थया विना, जगत्नियम नहीं होय ।
पछी शुभाशुभ कर्मनां, भोग्यस्थान नहीं कोय ॥ ८१ ॥

असिद्धे ईश्वरे नैव युज्यते जगतः स्थितिः ।
शुभाऽशुभविपाकानां ततः स्थानं न विद्यते ॥ ८१ ॥

Without establishing (the existence of God,) there remains no ruler for the Universe. Then there is no room for the fruition of good or bad actions (Karmas).

The True Teacher's Reply.

82.

भावकर्म निजकल्पना, माटे चेतनरूप ।
जीववीर्यनी स्फुरणा, ग्रहण करे जडधूप ॥८२॥

भावकर्म निजा क्लृप्तिरतश्चेतनरूपता ।
जीववीर्यस्य स्फूर्तेस्तु लाति कर्मचयं जडम् ॥ ८२ ॥

Subjective Karmas are the activity (of the soul) itself. Therefore, (they take) the form of conscious vibratory activity of the soul itself which fills, animates and makes living our body and speech. They have the reflected or projected power of the soul, and take in (or are bound by) the dust (or molecules) of lifeless (Karmic matter).

Commentary.—There are two stages in soul's union with Karmic matter. Asrava, inflow; and Bandha, Bondage. Each of these is again subjective, (Bhava), or objective, (Dravya). Subjective is the conscious attentiveness (Chetana and Upayoga) of the soul itself which leads to yoga or vibratory activity of body, speech and mind. Objective is the Karmic matter itself which flows into and binds the soul.

Take a concrete example, the passion of anger. The soul's consciousness being attentive is the *sine qua non* of any further process. This being present, the object or cause of anger excites the body, speech or mind, one or two or all three, of the man. This excitement takes the form of vibratory activity of the very fine material molecules of our physical body, speech or mind. This is subjective inflow, Bhava Asrava.

There is infinite harmony in the Universe. Like attracts like in a sure and universal and most marvellous manner. Every atom is tuned to its brother—a similar atom. The vibrating molecules of body, speech or mind set up a similar vibration in the appropriate Karmic matter with which the Universe is filled. This newly awakened Karmic matter is set in motion towards the soul. This is Objective Inflow, Dravya Asrava.

The original vibration of body, speech or mind may stop. Then there is no further bondage. This is technically called Iryapatha or Transitory Bondage. But in most cases there is lasting bondage.

The vibrations of body, speech or mind, which continue when the bondage is taking

place are called subjective Bondage, Bhava Bandha. They are determined by the intense or mild degree of the passion, and also by its kind *e. g.*, Anger, in this instance.

The actual particles of Karmic matter which go and unite with the Karmic body in which the soul is actually sheathed, constitute objective bondage, or Dravya Bandha.

83.

झेर, सुधा समजे नहीं, जीव खाय फल थाय ।
एम शुभाशुभ कर्मनुं, भोक्तापणुं जणाय ॥ ८३ ॥

विषं सुधा न वित्तोऽपि खादकः फलमाप्नुयात् ।
एवमेव शुभाऽशुभकर्मणो जीवभोक्तृता ॥ ८३ ॥

Poison and nectar do not know (their effects); by the living (being who) eats (them) the fruit thereof is experienced. So with regard to good or bad Karmas, understand the enjoyment (to be in the soul.)

84.

एक रांक ने एक नृप, ए आदि जे भेद ।
कारणविना न कार्य ते, ए ज शुभाशुभ वेद्य ॥ ८४ ॥

एको रङ्कः प्रजापोऽन्यः इत्यादिभेददर्शनम् ।
कार्यं नाऽकारणंक्वाऽपि वेद्यमेवं शुभाऽशुभम् ॥ ८४ ॥

One is a pauper, and one a prince, and similar other differences (in the conditions of living beings are seen). These are the (true) learning of good or bad (Karmas as they show and constitute the effects of actions; for) without cause there is no effect.

85.

फलदाता ईश्वरतणी, एमां नथी जरूर ।
कर्म स्वभावे परिणामे, थाय भोगथी दूर ॥८५॥

ईश्वरः फलदस्तत्राऽऽवश्यको य हि कर्मणि ।
परिणमेत् स्वभावात् तद् भोगाद् दूरं विनश्यति ॥८५॥

It is not necessary to consider God as fruit-giver. Karmas fructify by their own nature and they fall exhausted as soon as (their effects are) enjoyed.

86.

ते ते भोग्य विशेषनां, स्थानक द्रव्य स्वभाव ।
गहन वात छे शिष्य आ, कही संक्षेपे साव ॥ ८६ ॥

तत्तद्भोग्यविशेषाणां स्थानं द्रव्यस्वभावता ।
वार्तेयं गहना शिष्य ! संक्षेपे सर्वयोदिता ॥ ८६ ॥

(And) the many differences which are (seen) in the enjoyment of (Karmas *i.e.*, the lives and circumstances and states and con-

dition of pain and pleasure, prosperity and poverty of different persons are due to the) self-nature of the substances of (different kinds and qualities of) different degrees. This doctrine is deep, O pupil. Here I have said it quite in brief.

V.—THERE IS LIBERATION.

The Pupil's Doubt.

87.

कर्त्ता, भोक्ता जीव हो, पण तेनो नहीं मोत्त ।
वीत्यो काल अनंत पण, वर्त्तमान छे दोष ॥ ८७ ॥

कर्ता भोक्ताऽस्तु जीवोऽपि तस्य मोक्षो न विद्यते ।
व्यतीतोऽनन्तकः कालस्तथाऽप्यात्मा तु दोषभाक् ॥ ८७ ॥

The soul may be the doer and enjoyer (of Karmas), but there is no liberation for him. Infinite time has passed and yet the defect (of being unliberated) still continues.

88.

शुभ करे फल भोगवे, देवादि गतिमांय ।
अशुभ करे नरकादि फल, कर्मरहित न क्यांय ॥ ८८ ॥

शुभकर्मकरो जीवो देवादिपदवीं व्रजेत् ।
अशुभकर्मकृज्जीवः श्वभ्रं, न क्वाऽप्यकर्मकः ॥ ८८ ॥

It does good actions and enjoys their fruit in the condition of Gods etc. It does bad actions and bears their fruit in the condition of hellish beings etc. Nowhere is it without Karmas.

The True Teacher's Reply.

89.

जेम शुभाशुभ कर्मपद, जाण्या सफल प्रमाण ।
तेम निवृत्तिसफलता, माटे मोक्ष सुजाण ॥ ८९ ॥

यथा शुभाशुभं कर्म जीवव्यापारतः फलि ।
फलवन्निर्वाणमप्यस्य तदव्यापारतस्तथा ॥ ८९ ॥

As you have found the good and bad actions to be fruitful in their way, so non-action or cessation of both good and bad actions also (is) fruitful; O knowing one, so there is Liberation.

90.

वित्यो काल अनंत ते, कर्म शुभाशुभ भाव ।
तेह शुभाशुभ छेदतां, उपजे मोक्षस्वभाव ॥ ९० ॥

सदसत्कर्मणो भावादनन्तः समयो गतः ।
संपद्येत तदुच्छेदे जीवे मुक्तिस्वभावता ॥ ९० ॥

From an infinite period of time, the thought-activity (bhava) of soul has been that of good or bad Karmas. By breaking through this good or bad, there arises Liberation which is the self-nature (of the soul).

91.

देहादि संयोगनो, आत्यंतिक वियोग ।
सिद्ध मोक्ष शाश्वतपदे, निज अनंत सुखभोग ॥ ९१ ॥

आत्यान्तिको वियोगो यो देहादियोगजः खलुः ।
तन्निर्वाणं समाख्यातं तत्राऽनन्तसुखैकता ॥ ९१ ॥

The entire separation from the union of body etc., (*i. e.* Karmic matter of all kinds) is, the status of Siddha (Accomplished, of) Liberation, of pure (soulhood,) of infinite enjoyment of its own bliss.

VI.—THERE IS MEANS OF LIBERATION.

The Pupil's Doubt.

92.

होय कदापि मोक्षपद, नहीं अविरोध उपाय ।
कर्मो काल अनंतनां, शाथी छेद्यां जाय ॥ ९२ ॥

मोक्षस्थानं कदापि स्यान्नाऽविरोध्युपायि तत् ।
अनन्तकालजः कर्मचयच्छेद्यः कथं भवेत् ॥ ९२ ॥

Even if there be liberation, there is no consistent means by which the Karmas' company of infinite duration may be got rid of.

93.

अथवा मत दर्शन घणां, कहे उपाय अनेक।
तेमां मत साचो कयो? बने न एह विवेक॥ ९३ ॥

वा मतानि सुभिन्नानि नैकोपायप्रदर्शीनि ।
मतं सत्यं तु किं तत्र शक्यैषा न विवेकिता ॥ ९३ ॥

Again, there are many religions and Schools of philosophy which give many means (of Liberation). Which of the religions is true? This discrimination cannot be attained.

94.

कइ जातिमां मोक्ष छे, कया वेषमां मोक्ष।
एनो निश्चय ना बने, घणा भेद ए दोष॥ ९४ ॥

कस्यां जातौ भवेन्मोक्षो वेषे कस्मिंश्च निवृत्तिः ।
निश्चेतुमेतन्नो शक्यं बहुभेदो हि दूषणम् ॥ ९४ ॥

There is no certainty as to the caste in which there is Liberation, garb in which there is Liberation. There are many such differences of Faith. This (is also) a defect (in the certainty of attainment of Liberation).

95.

तेथी एम जणाय छे, मले न मोक्त-उपाय ।
जीवादि जाण्या तणो, शो उपकारज थाय ॥ ९५ ॥

तत एवं हि संसिद्धं मोक्षोपायो न विद्यते ।
जीवादिज्ञानसंप्राप्तौ कोपकारो भवेदहा ! ! ॥ ९५ ॥

From all this it is known that there is no means of Liberation. Then knowing the soul etc., what is the use of it?

96.

पांचे उत्तरथी थयुं, समाधान सर्वांग ।
समजुं मोक्त-उपाय तो, उदय उदय सद्भाग्य ॥ ९६ ॥

प्रश्नपञ्चोत्तरे लब्धे समाधिः सकलोऽजनि ।
यदि तत् साधनं विद्यां शिवं श्रेयो भवेच्छिवम् ॥ ९६ ॥

With the 5 replies (to my 5 doubts) above, I am satisfied on all points, if I can understand the means of Liberation, verily my good fortune will arise.

The True Teacher's Reply.

97.

पांचे उत्तरनी थई, आत्मा विषे प्रतीत ।
थाशे मोक्षोपायनी, सहज प्रतीत ए रीत ॥ ९७ ॥

पश्नोत्तरेण संजाता प्रतीतिस्तव ह्यात्मनि ।
मोक्षोपायस्तथा तात! एष्यति सहजं मनः ॥ ९७ ॥

By the 5 replies, there has arisen faith in the soul, in means of Liberation (you) will have belief easily in this way.

98.

कर्मभाव अज्ञान छे, मोक्षभाव निजवास ।
अंधकार अज्ञान सम, नाशे ज्ञानप्रकाश ॥ ९८ ॥

अज्ञानं कर्मभावोऽस्ति मोक्षभावो निजस्थितिः ।
ज्वलिते ज्ञानदीपे तु नश्येदज्ञानतातमः ॥ ९८ ॥

The thought-activity of the soul by which Karmas inflow and bind it *i.e.*, the subjective inflow and subjective bondage are its ignorance (Delusion); the thought-activity of Liberation is its abiding in its own self. Ignorance is like darkness. (This) being destroyed, knowledge shines fourth.

99.

जे जे कारण बंधनां, तेह बंधनो पंथ ।
ते कारण छेदकदशा, मोक्षपंथ भवअंत ॥ ९९ ॥

यो यो बन्धस्य हेतुः स्याद् बन्धमार्गो भवेत् स सः ।
बन्धोच्छेदस्थितिर्या तु मोक्षमार्गो भवान्तकः ॥ ९९ ॥

Those which are the causes of the bondage, are the path of bondage. The state of breaking through those causes, is the path of Liberation, is the end of the mundane or embodied condition (of the soul.)

100.

राग, द्वेष, अज्ञान ए, मुख्य कर्मनी ग्रंथ ।
थाय निवृत्ति जेहथी, ते ज मोक्षनो पंथ ॥ १०० ॥

रागो द्वेषस्तथाऽज्ञानं कर्मणां ग्रन्थिरग्रगा ।
यस्मात् तन्निवृत्तः स्यान्मोक्षमार्गः स एव भोः ॥१००॥

Attachment, Hatred, Ignorance, these are the principal knots of Karmas. That is the path of Liberation, which is the cessation of these.

101.

आत्मा सत् चैतन्यमय, सर्वाभासरहीत ।
जेथी केवल पामिये, मोक्षपंथ ते रीत ॥ १०१ ॥

संश्चेतनामयो जीवः सर्वाभासविवर्जितः ।
प्राप्यते स यतः शुद्धो मोक्षमार्गः स एव भोः ! ॥ १०१ ॥

The Soul is Truth or consciousness itself, is free from all faults. That way by which it can be attained in its fulness and purity, is the means of Liberation.

102.

कर्म अनंत प्रकारनां, तेमां मुख्ये आठ ।
तेमां मुख्ये मोहनिय, हणाय ते कहुं पाठ ॥ १०२ ॥

अनन्तभेदकं कर्म चाष्टौ मुख्यानि तेष्वपि ।
तत्राऽपि मोहना मुख्या वक्ष्ये तद्धनने विधिम् ॥ १०२ ॥

Karmas are of infinite kinds. Among them the chief are eight. Among these (eight) the chief is the Deluding. I give the way to destroy that (*Mohaniya,* or deluding Karma).

Commentary.—For the 8 Karmas and their 148 sub-classes, see *Outlines of Jainism,* (1916), pp. 26 to 36. Also *Jaina Gem Dictionary* (1918) Appendix A.

103.

कर्म मोहनिय भेद बे, दर्शन, चारित्र नाम ।
हणे बोध वीतरागता, अचूक उपाय आम ॥ १०३ ॥

मोहनं द्विविधं तत्र दृष्टि-चारित्रभेदतः ।
बोधो हि दर्शनं हन्याच्चारित्रं रागहीनता ॥ १०३ ॥

The Deluding Karma is of two kinds, named (Right Belief Deluding, and Right) Conduct (Deluding. The former) is destroyed

by enlightenment (and the latter) by non-attachment (which are) the infallible means of (destroying) that (deluding Karma).

Commentary.—Right Belief is gained by enlightenment, *i.e.,* by ascertaining the truth about the real nature of things by means of knowledge, observation, experience, thinking and feeling. Right conduct is gained by non-attachment, which is a preliminary essential of vows, carefulness, restraint, duties, contemplation, fortitude and actual internal and external right living.

104.

कर्मबंध क्रोधादिथी, हणे क्षमादिक तेह ।
प्रत्यक्ष अनुभव सर्वने, एमां शो संदेह ॥ १०४ ॥

क्रोधादियोगतः कर्मबन्धः शान्त्यादिघातकः ।
अत्रानुभूतिः सर्वेषां तत्र का संशयालुता ? ॥ १०४ ॥

Karma-bondage is due to (the passions) anger etc. These are destroyed by forgiveness etc. It is evident to all by experience; what doubt (can there be) in this ?

Commentary.—In the *Life of Christ* by A. W. Gough M.A., His four great qualities are emphasised. They are Forgiveness,

Humility, Straight forwardness, and Charity. These are the antidotes to the poison of the four great passions, against which Jainism constantly warns its true votaries, *viz.* Anger, Pride, Deceit, and Greed.

105.

छोडी मत दर्शन तणो, आग्रह तेम विकल्प ।
कह्यो मार्ग आ साधशे, जन्म तेहना अल्प ॥ १०५ ॥

मतदृष्ट्याग्रहं त्यक्त्वा विकल्पाचरणं तथा ।
आराध्येतोक्तमार्गो यैः तेषां हि जननाल्पता ॥ १०५ ॥

One who gives up whimsical self-guidance and blind pursuit of one's religion and school of thought, and follows the path described above, his incarnations, will be few (*i.e.*, he will attain Liberation soon).

106.

षट्पदना षट् प्रश्न तें, पूछ्या करी विचार ।
ते पदनी सर्वांगता, मोक्षमार्ग निरधार ॥ १०६ ॥

पदषट्कस्य षट् प्रश्नाः पृष्टाः संचिन्त्य रे ! त्वया ।
तत्पदानां समूहत्वे मुक्तिवासः सुनिश्चितम् ॥ १०६ ॥

You have questioned me, having pondered over the 6 doctrines by your 6 questions. Those doctrines in their entirety are certainly the path to Liberation.

107.

जाति-वेषनो भेद नहीं, कह्यो मार्ग जो होय ।
साधे ते मुक्ति लहे, एमां भेद न कोय ॥ १०७॥

जातेर्वेषस्य नो भेदो यदि स्यादुक्तमार्गता ।
तां तु यः साधयेत् सद्यो न काचित् तत्र भिन्नता ॥ १०७ ॥

There is no distinction of caste or garb (for him) who is in the said path. Whoever follows it gains Liberation. There is no distinction (or doubt) in this.

108.

कषायनी उपशांतता, मात्र मोक्षअभिलाष ।
भवे खेद अंतर दया, ते कहिये जिज्ञास ॥ १०८ ॥

कषायस्योपशान्तत्वं मोक्षे रुचिर्हि केवलम् ।
भवे खेदो दया चित्ते सा जिज्ञासा समुच्यते ॥ १०८॥

Those who have the suppression of the passions, merely the desire for Liberation, sorrow for continuous rebirths, compassion (for living beings) in the mind, are called the Seekers after soul (or aspirants to soul-realisation).

109.

ते जिज्ञासु जीवने, थाय सद्गुरुबोध ।
तो पामे समकितने, वर्त्ते अंतरशोध ॥ १०९ ॥

सद्गुरोर्बोधमाप्नुयात् स जिज्ञासुर्नरो यदि ।
तदा सम्यक्त्वलाभः स्यादात्मशोधनता अपि ॥ १०९ ॥

If such soul-seekers (aspirants to soul-realisation) get wise (guidance) of a True teacher, they acquire Right Belief, and lead a life of internal purification.

110.

मत दर्शन आग्रह तजी, वर्त्ते सद्गुरुलक्ष ।
लहे शुद्ध समकित ते, जेमां भेद न पक्ष ॥ ११० ॥

मतदृष्ट्याग्रहैर्हीना यद्वृत्तिर्गुरुपादयोः ।
स संलभेत सम्यक्त्वं यत्र भेदो न पक्षता ॥ ११० ॥

He who giving up bias for (one's particular) school of thought and religion, follows the precept of the True Teacher, gets pure Right Belief. In it there is neither distinction nor party (or partisanship).

111.

वर्ते निजस्वभावनो, अनुभव लक्ष प्रतीत ।
वृत्ति वहे निजभावमां, परमार्थे समकित ॥ १११ ॥

अनुभूतिः स्वभावस्य तल्लक्ष्यं तत्र प्रत्ययः ।
निजतां संवहेद् वृत्तिः सत्यं सम्यक्त्वमुच्यते ॥ १११ ॥

(He) lives in the nature of one's own self, believes in the experience (of one's own realisation), is continuously attentive to one's own inner nature,—(such are the marks of one who has the) highest Right Belief.

112.

वर्धमान समकित थई, टाले मिथ्याभास ।
उदय थाय चारित्रनो, वीतरागपद वास ॥ ११२ ॥

भूत्वा वर्द्धिष्णु सम्यक्त्वं मिथ्याभासं प्रटालयेत् ।
चारित्रस्योदयस्तत्र वीतरागपदस्थितिः ॥ ११२ ॥

This Right Belief increasing, removes false belief. Then rises right conduct, and the soul abides in or attains the dignity or status of non-attachment.

113.

केवल निजस्वभावनुं, अखंड वर्त्ते ज्ञान ।
कहिये केवलज्ञान ते, देह छतां निर्वाण ॥ ११३ ॥

केवलं स्वस्वभावस्य स्थिरा यत्र भवेन्मतिः ।
सोच्यते केवलज्ञानं देहे सत्यपि निर्वृतिः ॥ ११३ ॥

Living in the perfect knowledge of the full nature of one's self, this is called Perfect Knowledge. (This is attained in human body and

though) the body is retained, there is Liberation (as in the case of Arhats, the Adored ones in the 13th and 14th spiritual stages).

114.

कोटि वर्षनुं स्वप्न पण, जाग्रत थतां समाय ।
तेम विभाव अनादिनो, ज्ञान थतां दूर थाय ॥ ११४ ॥

स्वप्नोऽपि कोटिवर्षस्य निद्रोच्छेदे समाप्यते ।
विभावोऽनादिजो दूरे नश्येद् ज्ञाने तथा सति ॥ ११४ ॥

A dream may be of a million years, yet it disappears in one instant of waking. So the (fallacies, follies and) fancies of an eternity vanish as soon as (self or true) knowledge is attained.

115.

छूटे देहाध्यास तो, नहीं कर्त्ता तुं कर्म ।
नहीं भोक्ता तुं तेहनो, ए ज धर्मनो मर्म ॥ ११५ ॥

देहाध्यासो यदि नश्येत् त्वं कर्ता न हि कर्मणाम् ।
न हि भोक्ता च तेषां त्वं धर्मस्यैतद् गूढं मतम् ॥ ११५ ॥

When the false identification of the soul with the body ceases, thou dost no Karma, nor dost thou enjoy (the fruit) thereof. This is the secret of True Religion.

116.

एज धर्मथी मोक्ष छे, तुं छो मोक्षस्वरूप ।
अनंत दर्शन ज्ञान तुं, अव्याबाध स्वरूप ॥ ११६ ॥

मोक्ष एव ततो धर्मान्मोक्षात्मा च त्वमेव भोः ।
अनन्तदर्शनं त्वं च अव्याबाधरूपस्त्वकम् ॥ ११६ ॥

And in this *dharma* (religion or duty), there is liberation; thou art Liberation Thyself; thou art infinite conation and (infinite) knowledge. Thy nature is undisturbable (Power and Bliss).

Commentary.—The soul in its pure state, among other infinite qualities, is possessed of the infinite quaternary of Infinite Conation, Infinite Knowledge, Infinite Power, and Infinite Bliss.

117.

शुद्ध, बुद्ध, चैतन्यघन, स्वयंज्योति सुखधाम ।
बीजुं कहिये केटलुं ? कर विचार तो पाम ॥ ११७ ॥

शुद्धो बुद्धश्चिदात्मा च स्वयंज्योतिः सुखालयम् ।
विचार्य ततो विद्धि स्वं वहु तु किमुच्यते ? ॥ ११७ ॥

Thou art Pure, Enlightened, Full of (ever-waking) consciousness, Self-Brilliant, the Goal of Bliss Thyself. What more to say ? Think over it and realise (the Truth of this saying).

118.

निश्चय सर्वे ज्ञानीनो, आवी अत्र समाय ।
धरी मौनता एम कही, सहज समाधिमांय ॥ ११८ ॥

सर्वेषां ज्ञानिनामत्र समाप्तिमेति निश्चयः ।
उक्त्वैवं गुरुणा मौनं समाधौ सहजे धृतम् ॥ ११८ ॥

The doubtless ascertainment (of Truth) in all knowers (successful seekers after Truth) arrives at this point and stops then. Having said this, (the True Teacher) assumed silence in easy self-absorption.

The Pupil's Benefit from Knowledge.

119.

सद्‌गुरुना उपदेशथी, आव्युं अपूर्व भान ।
निजपद निजमांही लह्युं, दूर थयुं अज्ञान ॥ ११९ ॥

सद्‌गुरोरुपदेशात् त्वाऽऽगतं भानमपूर्वकम् ।
निजे निजपदं लब्धमज्ञानं लयतां गतम् ॥ ११९ ॥

By the teaching of the True Teacher (to the pupil) came new light. He gained self-knowledge in his own self. His ignorance disappeared.

120.

भास्युं निजस्वरूप ते, शुद्ध चेतनारूप ।
अजर, अमर, अविनाशी ने, देहातीत स्वरूप ॥ १२० ॥

तद् भासितं निजं रूपं शुद्धं चैतन्यलक्षणम् ।
अजरं चामरं स्थास्नु देहातीतं सुनिर्मलम् ॥ १२० ॥

To him his own nature appeared to be pure and consciousness itself, undiminishable, immortal, indestructible and of a nature (entirely independent of) and separate from the body.

121.

कर्त्ता, भोक्ता कर्मनो, विभाव वर्त्ते ज्यांय ।
वृत्ति वही निजभावमां, थयो अकर्त्ता त्यांय ॥ १२१ ॥

यदा विभावभावः स्याद् भोक्ता कर्ता च कर्मणः ।
यदाऽविभावभावः स्याद् भोक्ता कर्ता न कर्मणः ॥ १२१ ॥

(He came to see that he is) the doer and enjoyer of Karmas, (only) where there is delusion, (and deluded identification of the soul with the body). (As soon as his) life flowed in his own nature, (he) at once became non-doer (and non-enjoyer also).

122.

अथवा निजपरिणाम जे, शुद्ध चेतनारूप ।
कर्त्ता भोक्ता तेहनो, निर्विकल्पस्वरूप ॥ १२२ ॥

स्वाभाविक्यस्ति वा वृत्तिः शुद्धा या चेतनामयी ।
तस्याः कर्ताऽस्ति भोक्ताऽस्ति निर्विकल्पस्वरूपभाक् ॥१२२॥

In other words, whatever may be his self-modifications, in the form of pure consciousness, (he is) the doer (and) enjoyer of them, without any change in himself.

123.

मोक्ष कह्यो निजशुद्धता, ते पामे ते पंथ ।
समजाव्यो संक्षेपमां, सकल मार्ग निर्ग्रंथ ॥ १२३ ॥

उक्तो मोक्षो निजा शुद्धिः स मार्गो लभ्यते यतः ।
संक्षेपेणोदितः शिष्य ! निर्ग्रन्थः सकलः पथः ॥ १२३ ॥

Liberation is taught to be the pure (nature of the soul) itself. That by which it is gained, is the way (to Liberation. The True Teacher) has explained in brief the perfect path of the Liberated Ones.

124.

अहो ! अहो ! श्रीसद्‌गुरु, करुणासिंधु अपार ।
आ पामर पर प्रभु कर्यो, अहो ! अहो ! उपकार ॥१२४॥

कृपापानीयकूपार ! गुरुदेव ! अहो ! अहो ! ।
अयमुपकृतो दीनश्चोपकारस्त्वहो ! अहो ! ॥ १२४ ॥

O ! O ! The Holy True Teacher ! The unfathomable ocean of Truth (or Compassion) O Lord ! you have done the greatest good to this poor pupil.

125.

शुं प्रभुचरण कने धरूं ? आत्माथी सौ हीन ।
ते तो प्रभुए आपियो, वर्तुं चरणाधीन ॥ १२५ ॥

प्रभोः पादे धरेयं किमात्मतो हीनकं समम् ।
अर्पितः प्रभुणा सोऽस्ति भवेयं तद्वशंवदः ॥ १२५ ॥

What should I offer at the feet of the Lord ? Everything is less than the soul. That (Soul or Soul-Knowledge) the Lord has given me (thus it being impossible for me to offer anything, I) live under (the protection and guidance of the Holy Teacher's) feet.

126.

आ देहादि आजथी, वर्त्तो प्रभुआधीन ।
दास, दास, हुं दास छुं, तेह प्रभुनो दीन ॥ १२६ ॥

अद्यतस्तच्छरीरादि जायतां प्रभुचेटकम् ।
दासो दासोऽस्मि दासोऽस्मि तत्प्रभोर्दीनशेखरः ॥ १२६ ॥

All this body etc, (of mine) from to-day, I employ in the service of the Lord. Servant ! a servant I am; a very humble servant of that Lord.

127.

षट् स्थानक समजावीने, भिन्न बताव्यो आप ।
म्यानथकी तरवारवत्, ए उपकार अमाप ॥१२७॥

स्थानषट्कं विसंज्ञाप्य भिन्नं दर्शितवान् भवान् ।
असिकोशमिवाऽऽत्मानं चामितोऽयमनुग्रहः ॥१२७॥

By explaining the six doctrines you have shown me the separateness of the self (from the body), like the sword in its sheath. This boon is immeasurable.

Conclusion.

128.

दर्शन षटे शमाय छे, आ षट् स्थानक मांहि ।
विचारतां विस्तारथी, संशय रहे न कांइ ॥ १२८ ॥

स्थानषट्के समाप्यन्ते दर्शनानि षडेव भोः ! ।
न तत्र संशयः कोऽपि यद्यालोच्येत विस्तरम् ॥ १२८ ॥

The six systems of philosophy are included in these six doctrines. By detailed (analytical) thinking, no doubt can remain (as to the truth of this.)

Commentary.–The Om Tat Sat of Vedanta is included in the all-comprehensive nature of Omniscience. The Aviveka of Samkhya, the wandering of the Purusa in the toils of Prakriti is included in the delusion (Moha) of the soul entangled in mundane life. The logic of Nyaya is included in the Absolute, Real, and Practical points of view, by which

alone true self-knowledge can be attained. The materialism of Vaisesika is in the reality of the matter of the body, speech and mind, the vibrations in which are the primary and essential causes of the ever-going forging of the fetters of the soul in Samsara. Even the Uttara Mimansa finds an echo in the advocacy of rites and proper conduct, of course always provided that it is preceded by right knowledge. For asceticism or religious practices are futile or childish, if right knowledge does not accompany them. Jainism calls them puerile austerities, *bala tapa* of *Atmanusasana*, verse 15.

129.

आत्मभ्रांतिसम रोग नहीं, सद्गुरु वैद्य सुजाण ।
गुरुआज्ञासम पथ्य नहीं, औषध विचार ध्यान ॥१२९॥

आत्मभ्रांतिसमो रोगो नास्ति भिषग् गुरूपमः ।
गुरोराज्ञासमं पथ्यं ध्यानतुल्यं न चौषधम् ॥ १२९ ॥

There is no disease (so bad) as soul-delusion; (no) skilled doctor (like) True Teacher; (no) prescription (like) the commands of the Teacher; (and no) medicine (like) contemplation (of and) concentration (upon the true nature of the soul).

130.

जो इच्छो परमार्थ तो, करो सत्य पुरुषार्थ ।
भवस्थिति आदि नाम लइ, छेदो नहीं आत्मार्थ ॥१३०॥

प्रेप्सवः परमार्थं ये ते कुर्वन्त्वात्मपौरुषम् ।
भवस्थित्यादिहेतोस्तु न च्छिन्दन्तु निजं बलम् ॥ १३० ॥

If you desire to attain the Highest Ideal, then have the highest (truth as the) aim of life. In the name of the condition of life (circumtances etc.) do not destroy the aim of the soul(-knowledge).

131.

निश्चयवाणी सांभली, साधन तजवां नोय ।
निश्चय राखी लक्षमां, साधन करवां सोय ॥ १३१ ॥

आकर्ण्य निश्चितां वाणीं त्याज्यं नैव सुसाधनम् ।
रक्षित्वा निश्चये लक्ष्यमाचर्यः साधनाचयः ॥ १३१ ॥

Having heard the word (according to the pure) Real (or absolute point of view that the soul is pure and quite free from the limitation, impurities and sinfulness of the body) do not give up the means (of attaining it). Keeping the real point in view, the means (*i. e.* pure conduct, rites etc.) should be pursued.

132.

नय निश्चय एकांतथी, आमां नथी कहेल ।
एकांते व्यवहार नहीं, बन्ने साथ रहेल ॥१३२॥

निश्चयो व्यवहारो वा नात्रैकान्तेन दर्शितः ।
यत्र स्थाने यथायोग्यं तथा तद् युगलं भवेत्॥१३२॥

In this (book) the account is not given from the one-sided view of real stand point, nor from the one-sided view of practical stand point. The two go together (and must be applied in their appropriate places).

133.

गच्छ मतनी जे कल्पना, ते नहीं सद्व्यवहार ।
भान नहीं निजरूपनुं, ते निश्चय नहीं सार ॥ १३३ ॥

सद्व्यवहारहीनाऽस्ति कल्पना मत-गच्छयोः ।
निजभानाद् ऋते तात! निश्चयो न हि सुन्दरः ॥ १३३ ॥

All bias and distinctions which relate to sect or creed, these are not right practice. So also where there is no knowledge of the true nature of the self, there is no true Real stand point.

134.

आगल ज्ञानी थइ गया, वर्त्तमानमां होय ।
थाशे काल भविष्यमां, मार्गभेद नहीं कोय ॥१३४॥

अभूवन् ज्ञानिनः पूर्वं वर्तन्ते ये च नाऽऽगताः ।
विदां तेषां समेषां वै मार्गभेदो न विद्यते ॥१३४॥

There have been (self)-knowers in the past, are in the present, shall be in the future. There is no difference in the way (by which they attained self-enlightenment).

135.

सर्व जीव छे सिद्धसम, जे समजे ते थाय ।
सद्‌गुरुआज्ञा जिनदशा, निमित्त कारण मांय ॥ १३५ ॥

सिद्धतुल्यान् समान् जीवान् यो जानाति भवेत् स सः ।
अर्हत्स्थितिर्गुरोराज्ञा निमित्तं तत्र विद्यते ॥१३५॥

All souls are like Siddha (perfect or Liberated souls). He who understands this becomes (Siddha). Of this (the essential or necessary) auxiliary cause (is the obedience to the) precepts of the True Teacher, (or contemplation of) the state of Jinahood, (the conquest of the passions and non-self).

136.

उपादाननुं नाम लई, ए जे तजे निमित्त ।
पामे नहीं सिद्धत्वने, रहे भ्रांतिमां स्थित ॥ १३६ ॥

उपादानच्छलेनैव निमित्तानि त्यजन्ति ये ।
लभन्ते सिद्धभावं नो भ्रान्ताः स्युस्ते उत ध्रुवम् ॥ १३६ ॥

Putting forward the real principal cause, those who forsake the auxiliary cause, do not get Siddhahood (perfection) and remain fixed in fallacy (error).

137.

मुखथी ज्ञान कथे अने, अंतर छूट्यो न मोह ।
ते पामर प्राणी करे, मात्र ज्ञानीनो द्रोह ॥ १३७ ॥

वक्ति ज्ञानकथां वक्त्राच्चित्तं मोहतमावृतम् ।
यस्य रङ्कस्य मर्त्यस्य ज्ञानिद्रोही स केवलम् ॥ १३७ ॥

Those poor people who preach knowledge by the mouth when delusion has not left their inside, show only hostility to the real knowers of self (by claiming to be what they are not in reality).

138.

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य ।
होय मुमुक्षु घट विषे, एह सदाय सुजाग्य ॥ १३८ ॥

दया शान्तिः क्षमा साम्यं वैराग्यं त्याग-सत्यते ।
मुमुक्षुहृदये नित्यमेते स्युः प्रकटा गुणाः ॥१३८॥

Compassion, Peace, Equanimity, Forgiveness, Truth, Renunciation, Non-attachment are (found) in the heart of Liberable (aspirants of self-realisation), (and) they (are) always awake (there, *i.e.*, active in the heart).

Commentary.—"The True language of religion is the language of Love" so said Sabatier. Compassion, peace, service, etc. are merely the symbols of this Divine Passionless Passion.

139.

मोहभाव क्षय होय ज्यां, अथवा होय प्रशांत।
ते कहिये ज्ञानीदशा, बाकी कहिये भ्रांत॥१३९॥

यत्राऽस्ति मोहनं क्षीणं वा प्रशान्तं भवेत् तकत्।
वाच्या ज्ञानिदशा साऽन्या भ्रान्तता स्पष्टमुच्यते॥१३९॥

When Delusion thought-activity is destroyed (or is suppressed) or has subsided, it is called the condition of the knower (of the Self). All the rest is illusion (Fancy, Error).

140.

सकल जगत् ते एठवत्, अथवा स्वप्नसमान।
ते कहिये ज्ञानीदशा, बाकी वाचाज्ञान॥१४०॥

उच्छिष्टान्नायमानं वा स्वप्नवद् वेत्ति यो जगत्।
एषा ज्ञानिस्थितिर्वाच्या शेषं वाग्जालमामतम्॥१४०॥

The whole world is like rejected food, or like a dream. (Knowing) this is called the condition of the knower (of the Self). All the rest is lip-knowledge merely.

Commentary.—Food once rejected is not taken again, so the wise Believer rejects all the worldly things as undesirable. Therefore he must not take them up again.

141.

स्थानक पांच विचारीने, छट्ठे वर्त्ते जेह ।
पामे स्थानक पांचमुं, एमां नहीं संदेह ॥ १४१ ॥

स्थानपञ्चकमालोच्य षष्ठके यः प्रवर्तते ।
प्राप्नुयात् पञ्चमं स्थानं नाऽत्र शङ्काकणोऽपि रे ! ॥१४१॥

He who having thought over the (first) five doctrines follows the sixth, gains the fifth doctrine (liberation). There is no doubt in this.

142.

देह छतां जेनी दशा, वर्त्ते देहातीत ।
ते ज्ञानीनां चरणमां, हो वंदन अगणित ॥ १४२ ॥

देहातीता दशा यस्य देहे सत्यपि वर्तते ।
तज्ज्ञानिचरणे मेऽस्तु वन्दनाऽगणिता त्रिधा ॥ १४२ ॥

At the feet of that self-knower who has the embodied condition, (but yet) lives (a life) beyond (all attachment for) the body, there are innumerable obeisances from me.

Dedicated to the Feet of the Holy True Teacher.

छह पदोंका तत्त्वज्ञान अथवा आध्यात्मिक कदम–

अर्वाचीन युगके महान संत–फिलसूफ

श्रीमद् राजचंद्रजीका

गुजरातीमें प्रसिद्ध पत्र

PHILOSOPHY OF SIX PADAS

OR

SPIRITUAL STEPS

(a celebrated letter in Gujarati of Shrimad Rajchandra-the great Saint-Philosopher of the modern age)

★

Translated in English

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अनन्य शरणके देनेवाले श्री सद्‌गुरुदेवको अत्यंत भक्तिसे नमस्कार हो.

Salutations with utmost devotion to the revered saintly spiritual Master, the bestower of unequalled spiritual shelter (or spiritual refuge) !

जिन्होंने शुद्ध आत्मस्वरूपको पा लिया है, ऐसे ज्ञानी–पुरुषोने नीचे कहे हुए छह पदोंको सम्यग्दर्शनके निवासका सर्वोत्कृष्ट स्थानक कहा है :—

The enlightened personages who have acheived pure self–realisation, have laid down the following six Padas (i. e. philosophical spiritual steps or aphorisms) as the highest abodes of right perception or belief (Samyag darshana) :–

प्रथम पद:—'आत्मा है'। जैसे घट, पट आदि पदार्थ हैं वैसे ही आत्मा भी है। अमुक गुणोंके होनेके कारण जैसे घट, पट आदिके होनेका प्रमाण मिलता है, वैसे ही जिसमें स्व-पर-प्रकाशक चैतन्य सत्ताका प्रत्यक्ष गुण मौजूद है, ऐसी आत्माके होनेका भी प्रमाण मिलता है।

First Pada (spiritual step) :– **soul is there.** Just as substances such as pot, cloth etc. do exist, soul also does exist. On account

of certain qualities just as there is proof of pot, cloth etc. being in existence, there is proof of the existence of soul, in whom there is evident quality of consciousness, illuminating self & non–self (other than soul).

दूसरा पद :—'आत्मा नित्य है'। घट, पट आदि पदार्थ अमुक कालमें ही रहते हैं। आत्मा त्रिकालवर्त्ती है। घट, पट आदि संयोगजन्य पदार्थ हैं। आत्मा स्वाभाविक पदार्थ है, क्योंकि उसकी उत्पत्तिके लिये कोई भी संयोग अनुभवमें नहीं आता। किसी भी संयोगी द्रव्यसे चेतन-सत्ता प्रगट होने योग्य नहीं है, इसलिये वह अनुत्पन्न है। वह असंयोगी होनेसे अविनाशी है, क्योंकि जिसकी किसी संयोगसे उत्पत्ति नहीं होती, उसका किसीमें नाश भी नहीं होता।

Second Pada (spiritual step):– **soul is ever-existent.** Substances like pot, cloth etc. are existent for a certain time; soul is existent in all the three times. Pot, cloth etc. are substances by virtue of combinations, soul is a substance by virtue of inborn nature, because for its origination there are not any experiencable combinations. Consciousness entity is not capable of being originated by any permutations & combinations of substances, therefore it is uncreated. On account

of its being a non-combination it is imperishable, because one whose origination is not brought about by any combination whatsoever. cannot also merge itself into anything else.

तीसरा पद :—'आत्मा कर्त्ता है'। सब पदार्थ अर्थ-क्रियासे संपन्न है। सभी पदार्थोंमें कुछ न कुछ क्रियासहित परिणाम देखनेमें आता है। आत्मा भी क्रिया-संपन्न है। क्रिया-संपन्न होनेके कारण वह कर्त्ता है। श्रीजिनभगवान्‌ने इस कर्त्तापनेका तीन प्रकारसे विवेचन किया है :—परमार्थसे आत्मा स्वभाव-परिणतिसे निजस्वरूपका कर्त्ता है। अनुपचरित (अनुभवमें आने योग्य—विशेष संबंधसहित) व्यवहारसे आत्मा द्रव्य-कर्मका कर्त्ता है। उपचारसे आत्मा घर नगर आदिका कर्त्ता है।

Third Pada (philosophical spiritual step) :– **Soul is doer** (of his own deeds):– All substances are endowed with substantial efficacious process, all substances are seen associated with some or other process of modification. Soul also is endowed with activity. Because it is endowed with activity it is doer. This doership is analysed in threefold way by Lord Jina (the conqueror of internal enimies like ignorance, passions, karmas etc.)

(1) From essential reality approach with regard to processment of innate chain of modes it is doer of its own modes. (2) From anupacharita vyavahar i.e. from unattributed actuality approach (which is associated with experiencable specific relationship) it is the doer of material Karma composed of matter. (3) By attribution it is the doer of city, house etc.

चौथा पद :—'आत्मा भोक्ता है'। जो जो कुछ क्रियायें होती हैं, वे सब किसी प्रयोजनपूर्वक ही होती हैं—निरर्थक नहीं होती। जो कुछ भी किया जाता है उसका फल अवश्य भोगनेमें आता है, यह प्रत्यक्ष अनुभव है। जिस तरह विष खानेसे विषका फल, मिश्री खानेसे मिश्रीका फल, अग्निके स्पर्श करनेसे अग्नि-स्पर्शका फल, हिमके स्पर्श करनेसे हिम-स्पर्शका फल मिले बिना नहीं रहता, उसी तरह कषाय आदि अथवा अकषाय आदि जिस किसी परिणामसे भी आत्मा प्रवृत्ति करती है, उसका फल भी मिलना योग्य ही है, और वह मिलता है। उस क्रियाका कर्त्ता होनेसे आत्मा भोक्ता है।

Fourth Pada (spiritual step or aphorism):– **Soul is the enjoyer** (of one's own doings):– Whatsoever processment (or activity) is there is all fruitful, not futile; whatsoever is being done, its fruit has to be enjoyed, such

is the manifest experience. Just as fruit of poison on having swallowed poison, fruit of sugar on having eaten sugar, fruit of fire-touch on touching fire, fruit of snow-touch on touching snow, cannot but be helped, in the same way in whatsoever modes – passions etc. or non-passions etc–the soul conditions itself, – there fruit is also worth occurring & it does occur. Because the soul is the doer of the activity, it is the enjoyer of its fruits.

पाँचवाँ पद :—'मोक्षपद है'। जिस अनुपचरित-व्यवहारसे जीवके कर्मका कर्तृत्व निरूपण किया और कर्तृत्व होनेसे भोक्तृत्व निरूपण किया, वह कर्म दूर भी अवश्य होता है; क्योंकि प्रत्यक्ष कषाय आदिकी तीव्रता होनेपर भी उसके अनभ्याससे—अपरिचयसे—उसके उपशम करनेसे—उसकी मंदता दिखाई देती है—वह क्षीण होने योग्य मालूम होता है—क्षीण हो सकता है। उस सब बंध-भावके क्षीण हो सकने योग्य होनेसे उससे रहित जो शुद्ध आत्मभाव है, उसरूप मोक्षपद है।

Fifth Pada (spiritual step) :– **There is emancipation** (salvation) :– There is removability of the karmas–one's own doings, – whose doership from unattributed actuality point of view was propounded, & whose enjo-

yableness because of one's own doership was propounded; because there might be acuteness of self-evident passions etc. but by their non-study, by their noncontact, by their subsidence, their attenuation is visualised & they appear capable of being annihilated; they can be annihilated. Because this & that bondage processment is capable of being annihilated there is Pada (step) of emancipation, in the form of pure inborn soul-nature devoid of those bondages.

छट्ठा पद :—'उस मोक्षका उपाय है'। यदि क्वचित् ऐसा हो कि हमेशा कर्मोंका बंध ही बंध हुआ करे, तो उसकी निवृत्ति कभी भी नहीं हो सकती। परन्तु कर्मबंधसे विपरीत स्वभाववाले ज्ञान, दर्शन, समाधि, वैराग्य, भक्ति आदि साधन प्रत्यक्ष हैं; जिस साधनके बलसे कर्म-बंध शिथिल होता है—उपशम होता है—क्षीण होता है; इसलिये वे ज्ञान, दर्शन, संयम आदि मोक्ष-पदके उपाय हैं।

Sixth Pada (spiritual step) :- **There is path (or means) of emancipation** (salvation) :- If perhaps it is like that only bondages are going on, then their reversal would not be possible at any time; but means such as knowledge, perception, samadhi (meditation etc.) - unattachment, devotion etc. which

are of nature contrary to the karma (doings) bondage, – are evidently witnessed, by the prowess of which means bondage of karmas (one's own doings) becomes loosened, subsides, or gets annihilated. Therefore these knowledge, perception, right spiritual character ect. are means for the achievement of the emancipation (or salvation) pada (step).

श्री ज्ञानीपुरुषोंद्वारा सम्यग्दर्शनके मुख्य निवासभूत कहे हुए इन छह पदोंको यहाँ संक्षेपमें कहा है। समीप-मुक्तिगामी जीवको स्वाभाविक विचारमें ये पद प्रामाणिक होने योग्य हैं—परम निश्चयरूप जानने योग्य हैं, उसकी आत्मामें उनका सम्पूर्णरूपसे विस्तारसहित विवेक होना योग्य है। ये छह पद संदेहरहित हैं, ऐसा परम पुरुषने निरूपण किया है। इन छह पदोंका विवेक जीवको निजस्वरूप समझनेके लिये कहा है। अनादि स्वप्न-दशाके कारण उत्पन्न हुए जीवके अहंभाव-ममत्वभावको दूर करनेके लिये ज्ञानी-पुरुषोंने इन छह पदोंकी देशना प्रकाशित की है। एक केवल अपना ही स्वरूप उस स्वप्नदशासे रहित है, यदि जीव ऐसा विचार करे तो वह सहजमात्रमें जागृत होकर सम्यग्दर्शनको प्राप्त हो; सम्यग्दर्शनको प्राप्त होकर निज स्वभावरूप मोक्षको प्राप्त करे। उसे किसी विनाशी, अशुद्ध और अन्यभावमें हर्ष, शोक और संयोग उत्पन्न न हो, उस विचारसे निज स्वरूपमें ही निरन्तर शुद्धता, सम्पूर्णता, अविनाशीपना, अत्यंत आनन्दपना

उसके अनुभवमें आता है। समस्त विभाव पर्यायोंमें केवल अपने ही अध्याससे एकता हुई है, उससे अपनी सर्वथा भिन्नता ही है, यह उसे स्पष्ट–प्रत्यक्ष–अत्यंत प्रत्यक्ष–अपरोक्ष अनुभव होता है। विनाशी अथवा अन्य पदार्थके संयोगमें उसे इष्ट-अनिष्टभाव प्राप्त नहीं होता। जन्म, जरा, मरण, रोग आदिकी बाधारहित, सम्पूर्ण माहात्म्यके स्थान ऐसे निज-स्वरूपको जानकर–अनुभव करके–वह कृतार्थ होता है। जिन जिन पुरुषोंको इन छह पदोंके प्रमाणभूत ऐसे परम पुरुषके वचनसे आत्माका निश्चय हुआ है, उन सब पुरुषोंने सर्व स्वरूपको पा लिया है। वे आधि, व्याधि, उपाधि और सर्वसंगसे रहित हो गये हैं, होते हैं, ओर भविष्यमें भी वैसे ही होंगे।

These such six padas (spiritual steps) propounded by the venerable enlightened – personages as principal abode of right perception (Samyag Darshana), are stated here in brief. To any soul, whose emancipation (salvation) is nearby, these padas (spiritual steps) are likely to be proven on slightest thought, are likely to be felt as supreme reality, are likely to create in his soul their discrimination with all-sided details. These six padas (spiritual steps) are absolutely beyond doubt,–this is so propounded by the supreme personage. The discrimination

of these six padas (spiritual steps) is laid down in order that the soul might understand (realise) one's own self. The enlightened ones have preached these six padas (spiritual steps) in order to get dispelled the soul's egoism – possessionism, generated by beginningless dream–state (of ignorance). If the soul just conditions its mode that one's own self – form is just devoid of the dream–state (of ignorance), then getting awakened only on slightest effort it would attain right perception (or belief); having attained right perception, it would attain emancipation in the form of one's own inborn self. To him there would not arise any touch of joy or sorrow with regard to any vanishing, impure, alien mode other than one's own self. On that reflection. purity, perfectness, imperishability, absolute joyfulness come into incessant experience within its own self. Assumption of oneness with all ante–inborn perverse modes is caused to own self merely by superimposition, from these there is absolutely separateness of one's own, – such distinct, manifest, absolutely manifest non–dependent realisation (or spiritual experience) occurs

to him. On unison with perishable or extraneous substances agreeableness or disagreeableness do not occur to him. His objective being fulfilled he becomes fully satiated, having known and felt (experienced) one's own spiritual self-form, which is devoid of birth, agedness, death, disease & such other troubles (or obstructions), & which is abode of perfect glorification. All those persons who have acheived realisation of the soul through the medium of the supreme personage's word, authoritative by the said six padas (spiritual steps), have attained one's own self-form; have become devoid of all associations like internal anxieties, physical ailments & extraneous botherations; are becoming like that & will become just the same in future.

जिन सत्पुरुषोंने जन्म, जरा, और मरणका नाश करनेवाला, निज स्वरूपमें सहज-अवस्थान होनेका उपदेश दिया है, उन सत्पुरुषोंको अत्यंत भक्तिसे नमस्कार है। उनकी निष्कारण करुणासे नित्य प्रति निरंतर स्तवन करनेसे भी आत्म-स्वभाव प्रगटित होता है। ऐसे सब सत्पुरुष और उनके चरणारविंद सदा ही हृदयमें स्थापित रहो।

Salutations with utmost devotion to those saintly personages who have given the precept, capable of annihilating birth, agedness, death, & capable of effortless enplacement in one's (soul's) own self; even in always incessantly praising their spontaneous selfless compassion the inborn soul nature gets manifested. May the lotus–feet of all such saintly personages be ever enshrined in heart!

जिसके वचन अंगीकार करनेपर, छह पदोंसे सिद्ध ऐसा आत्मस्वरूप सहजमें ही प्रगटित होता है, जिस आत्म-स्वरूपके प्रगट होनेसे सर्वकालमें जीव संपूर्ण आनंदको प्राप्त होकर निर्भय हो जाता है, उस वचनके कहनेवाले ऐसे सत्पुरुषके गुणोंकी व्याख्या करनेकी हममें असामर्थ्य ही है। क्योंकि जिसका कोई भी प्रत्युपकार नहीं हो सकता ऐसे परमात्मभावको, उनसे किसी भी इच्छाके बिना, केवल निष्कारण करुणासे ही प्रदान किया है। तथा ऐसे होनेपर भी जिसने दूसरे जीवको 'यह मेरा शिष्य है, अथवा मेरी भक्ति करनेवाला है, इसलिये मेरा है' इस तरह कभी भी नहीं देखा—ऐसे सत्पुरुषको अत्यंत भक्तिसे फिर फिरसे नमस्कार हो।

That saintly personage, – on acceptance of whose words soul's own self–form as

established by the six padas (spiritual steps) gets effortlessly manifested, by manifestation of which self-form the soul having attained perfect blissfulness becomes fearless for all times, – to define the merit of such saintly personage, exponent of those words, there is utter inability; because without desiring anything in return, merely through causeless (or selfless) compassionateness he has bestowed the supreme soul mode, whose return obligation cannot be brought about; in spite of that, 'this is my disciple or devotee, therefore he is mine' – in this way one who has never looked with reference to other soul, to such saintly person salutations again & again with utmost devotion !

जिन सत्पुरुषोंने जो सद्गुरुकी भक्ति निरूपण की है, वह भक्ति केवल शिष्यके कल्याणके लिये ही कही है । जिस भक्तिके प्राप्त होनेसे सद्गुरुकी आत्माकी चेष्टामें वृत्ति रहे, अपूर्ण गुण दृष्टिगोचर होकर अन्य स्वच्छंद दूर हो, और सहजमें आत्म-बोध मिले, यह समझकर जिसने भक्तिका निरूपण किया है, उस भक्तिको और उन सत्पुरुषोंको फिर फिरसे त्रिकाल नमस्कार हो ।

The saintly personages who have propounded devotion of saintly spiritual Master,

have prescribed that devotion merely for the spiritual benification of the disciple, by acheivement of which devotion mental mode would remain fixed in the internal workings of the saintly Master's soul, all other wanton behaviour would be eradicated on unprecedented virtue getting visualised, soul-knowledge would be effortlessly produced; – knowing so, the devotion which has been propounded, to that devotion & to those saintly personages salutations again & again in all the three times!

यद्यपि कभी प्रगटरूपसे वर्त्तमानमें केवलज्ञानकी उत्पत्ति नहीं हुई, परन्तु जिसके विचार-योगसे केवलज्ञान शक्तिरूपसे मोजूद है, यह स्पष्ट जान लिया है—इस प्रकार श्रद्धारूपसे केवलज्ञान हुआ है—विचार-दशासे केवलज्ञान हुआ है—इच्छा-दशासे केवलज्ञान हुआ है—मुख्य नयके हेतुसे केवलज्ञान रहता है, जिसके संयोगसे जीव सर्व अव्याबाध सुखके प्रगट करनेवाले उस केवलज्ञानको, सहजमात्रमें पानेके योग्य हुआ है, उस सत्पुरुषके उपकारको सर्वोत्कृष्ट भक्तिसे नमस्कार हो! नमस्कार हो!!

If, perhaps, manifestly in the present time there has not been springing up of

Keval Gnana – perfect knowledge (omniscience), but on giving thought to whose words it is known distinctly that Keval Gnana (omniscience) is there; in this way Keval Gnana (omniscience) is produced in thought–state, Keval Gnana (omniscience) is produced in desire–state, Keval Gnana (omniscience) prevails by reason of principal reality point of view; – such Keval Gnana (perfect knowledge) – the manifester of all unimpeded bliss, to attain which soul became effortlessly capable through the instrument of whose spiritual contact, to that saintly person's benevolence with supreme devotion let there be salutations ! let there be salutations !